

# 'The Two-Edged Sword' Is Subject Of SBC President's Address

Delivered at SBC  
New Orleans, La., 1969  
The Two-Edged Sword  
or  
Christ in Faith and Work  
By W. A. Criswell  
Dallas, Texas

The Roman legions conquered the civilized world with the double-edged sword. With it they overwhelmed the heretofore invincible Greek Phalanx. Fearlessly charging the enemy at close quarters, they outmaneuvered the spearman with their long javelins, the cavalry with their frightened horses, and even the footmen with their heavy armor. These legions could and did cut armies to pieces.

The fearsome and formidable weapon had a cutting edge on both sides. It was two-edged. This sword is a picture of the Word of God: "For the Word of God is quick, and powerful, and sharper than any two-edged sword..." (Hebrews 4:12). It is a type of the message of Christ: "And out of his mouth went a sharp two-edged sword..." (Revelation 1:16).

The Christian religion has two sharp, cutting edges. One edge is faith, the other is works. One is believing; the other is doing. One is evangelism; the other is ministering.

The Christian religion is a great communication; it is a great compassion. It is a great conviction; it is a great commitment. It is a great doctrine; it is a great deed. It is a great message; it is a great ministry. It is a great speech; it is a great sympathy. It is a sublime work; it is a heavenly work. It is an eloquent propaganda; it is a glorious practice. It is a noble orthodoxy; it is a magnificent orthodoxy.

These are the two hemispheres of the Christian religion. Separated, they bleed themselves white. Together, they are a glory before the Lord. Cleave the message from the ministry and the whole becomes dust and ashes before our eyes. Joined with unbreakable links they become the work of God unto salvation and with the power of Christ in the redemption of human life.

Our ministry and message must be to the whole man. Half a religion is not enough. A whole man needs a whole religion. True Christianity involves both the body and the soul, the head and the heart, the inward and the outward life. A theological dualism that separates the temporal from the eternal, the physical from the spiritual, the soul from the body, this world from the world

to come, is alien to the mind of Christ. A person is a whole being, a total personality and is to be ministered to as such.

In this life we cannot separate soul and body and even in the life to come the regenerated spirit is to be reunited with the resurrected, glorified

body. Both make up the total person. The soul is not to be lodged in its place and the body in another. Loving lost souls we minister to human needs. We seek a balanced ministry of evangelism and social responsibility. True pietism and social action are not opposites. Only the monk

seeks to disengage himself from the tensions and trials of society. To become involved with the problems of mankind is to follow the example of Christ who came not to be ministered unto but to minister.

The Christian must express himself in two directions: vertical and hori-

zontal, toward God and toward man. Our relationship to God is incomplete until it manifests itself in better relationships with men. Faith and work are inseparable halves of genuine Christianity. Neither is a substitute for the other. Faith without works is dead. The Saviour who died for us and by whose atoning grace we are saved is the Saviour who answers prayer in giving us daily bread.

We are to deliver the whole gospel of Christ. We are to preach Jesus born of a virgin, the child of prophecy; Jesus dying for our sins according to the Scriptures; Jesus raised from the dead for our justification; Jesus interceding in heaven for us sinners; Jesus coming again in power and great glory.

But we are also to preach Jesus moved with compassion on the multitudes; Jesus preaching hope to the poor; Jesus healing the sick and cleansing the leper; Jesus feeding the hungry and strengthening the weak. In the message of Christ there is no conflict between the Good Samaritan attitude toward the weary world and the salvation of the soul by the blood of the Crucified One. Both are a part of the gospel.

The Christian faith is more than words, doctrines, sermons. It is (Continued on page 3)

## Graham: U. S. Needs 'Spiritual Bath'

MONTREAT, N. C. (RNS) — Evangelist Billy Graham criticized militants who "have started invading the church," the U. S. Supreme Court for being too easy on criminals and purveyors of drugs and pornography, and "radicals" who have invaded college campuses to the point where they are "very dangerous to the security of the nation."

Mr. Graham said the U. S. Supreme Court has become too easy on criminals and those who peddle dope and pornography.

"The country," he said, "has got to have a moral and spiritual bath or we are living in the last days of America. We cannot survive as we are going. In our movie houses and on newstands, in magazines, books, and underground papers which are openly sold, you can see every type of filth, trash and pornography imaginable."

"The dope traffic is the same. Fifty to 60 per cent of all university students are on dope and surveys show the reason it isn't higher is because of the limited supply of heroin."

He said, "It is unfortunate that speakers cannot speak free of disruption in this country. This infringes on freedom of speech, but the Supreme Court doesn't see it that way."

"Now the militants have started invading the church, and this is getting out of hand. Whatever grievances may be, the use of coercion, force and violence to get their demands is something not tolerated in most countries."

"I think there is a trend in this country, a backlash of gigantic proportions building up against the radical and against coercion, force and violence. If it builds into a revolt, it could bring about a totalitarian state. We cannot keep democracy unless we have moral strength."

"We need a moral and spiritual renaissance from top to bottom," he said. "Individuals feel lost. The church has a tremendous responsibility, and it needs to get back to preaching the Gospel and converting people."

"People have lost all fear of Judgment and Hell. The Christian who has had an experience with God will not patronize the theater that shows immoral films, nor will he read pornography."

Mr. Graham said campus radicals who disrupt the educational process "are very dangerous to the security of our nation. There is a small, high-

ly - organized group of radicals who are determined to destroy what they call The System."

Stating that he had mingled incognito with campus militants without being recognized, he said he also has "had two long conferences with leaders of the Students for Democratic Society" in "trying to understand them."

He said he would estimate that campus radicals "would number about 135,000 among six and a half million students. There are another half million who could probably be called moderate sympathizers of the radicals, and then there are six million students out for a serious education."

"We are allowing a hard core group of radicals close universities, to lock up college presidents, to seize campus buildings at gunpoint, and to disrupt the academic freedom of the vast majority," the evangelist said.

"These hard core radicals are not all Communists. They break down into various groups. Some are influenced by Peking, some by Moscow, some by Castro. Some even oppose communism. But they have no plan except to destroy America, to burn it down. It's a very serious situation and they should not be underestimated."

Mr. Graham said he believes "our university system needs to be changed" but "the only way... is to change the system. Not destroy it, as the radicals advocate, but certainly to change it."

"In universities like California's for (Continued on page 2)

## The Baptist Record

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### Order of Business Committee Plans Convention Program

MEMBERS OF THE ORDER of the business committee of the State Convention met recently at the Baptist Building for the purpose of planning the program for the 1969 convention. From left, (Seated): Rev. James Richardson, Leland; Dr. John G. McCall, Vicksburg, president of State Convention; Dr.

W. Douglas Hudgins, Jackson, executive secretary; Rev. C. B. Hamlet III, Hattiesburg, chairman; Rev. Clyde Little, Holly Springs. (Standing): Rev. Charles Gentry, Clinton; Dr. Donald Roark, Yazoo City; Rev. Malcolm Jones, Houston.

## Historical Commission To Supplement Encyclopedia

NASHVILLE (BP) — The Historical Commission of the Southern Baptist Convention voted unanimously here to join Broadman Press in publishing a third and supplementary volume of the Encyclopedia of Southern Baptists.

The third volume will up-date and supplement the two-volume encyclopedia first published in 1958, said Davis C. Woolley, executive secretary of the Historical Commission.

It will "be a comprehensive history of the convention over the past 12

years, including biographical information on denominational leaders who have died since 1956, and any information omitted in the first two volumes," said Woolley.

Volume three would include all the historical and developmental information about the convention, its agencies, and the state conventions and their agencies since 1956.

The first two volumes of the Encyclopedia of Southern Baptists as published in 1958 included nearly 4,350 articles by nearly 900 writers, cover-

ing in detail Baptist work, distinctives, history, personalities, doctrine, controversies and crises, information on other religious groups, and histories of Baptist organizations.

It is now in its fourth printing, but no major revisions have been made in the encyclopedia. There have been some corrections and changes made in the second and third editions, but few in the fourth.

The commission decided here it would be better to prepare a supplemental volume to the encyclopedia covering the period since the first volumes were published than to completely revise the present volumes because "to revise completely the present two volumes would be a major undertaking involving the resetting of the entire two volumes."

The third volume will be produced under a cooperative venture with Broadman Press, publishing arm of the SBC Sunday School Board, and each of the SBC agencies involved.

Woolley said the commission hopes to secure the manuscripts in time to release the third volume during 1971.

The new volume will use the same format, paper, type, binding, etc., as the first two volumes, and will be about 450 to 500 pages in length. There will be a pre-publication and post-publication prices for both the third volume alone, and for all three volumes.

The commission voted to create an eight-member editorial committee which would select a managing editor, assign space allocations to Baptist agencies, enlist writers for general articles, procure monographs not relating to SBC organizations, selecting the topics for assignments, etc.

The editorial committee would also work with a general encyclopedia committee composed of representatives from each SBC agency and state convention. The two committees would give approval of the final manuscript to be submitted to Broadman Press.

The general encyclopedia committee would be responsible for selecting writers and assigning topics for articles relating to SBC agencies and state conventions, setting copy deadlines, editing for content, and keeping assignments on schedules.

Final editing would be done by Broadman Press which also would handle pre-publication publicity and sales. Broadman Press would also develop a style guide to be followed by writers, possibly using the same style guide developed for the previous encyclopedia.

### Current Trends

## ABA Committee In Exhaustive Studies

By W. Levon Moore,

Pontotoc, President State Convention Board, and chairman ABA Committee Mississippi Baptist Leaders are looking ahead in an attempt to determine the effects of current trends upon the future ministry of the convention.

Among those making exhaustive studies in this area are members of the Audit, Budget and Allocations Committee of the Mississippi Baptist Convention Board.

In the first of a series of meetings, the committee met in Jackson on May 28 and initiated what is expected to be

one of the most thorough studies given to the budget in recent years.

The chairman of the committee is this writer. Other members are L. E. Green, pastor of First Baptist Church, Prentiss; Rev. Malcolm Jones, pastor of First Baptist Church, Houston; Dr. Bob Simmons, pastor of Fifteenth Avenue Baptist Church, Meridian; and Ethan Moore, a layman from Hattiesburg.

The executive secretary, W. Douglas Hudgins, and the treasurer, A. L. Nelson, who helped to initiate this meeting and who endorses this intensive study of our financial program, participated in the meeting.

even more boldly: "This Convention is an independent and sovereign Baptist group and shall achieve its objectives through such means as the Convention alone determines."

Let it be said in defense of both of these constitutions that the purpose set forth is the furtherance of the kingdom of God. If this is true ought not Christ to be king? But is Christ sovereign in my denomination? Is He the head of my church? Is He the Lord of my life?

I love my church and I love my denomination, and this leads me to attempt to guide our worship in the direction of thinking a little less of our autonomy and a little more of the sovereignty of Christ.

I. THE AUTHORITY OF JESUS CHRIST SUPERSEDES THE AUTONOMY OF MY CHURCH (Continued on page 5)

## Tatum Preaches SBC Sermon

Delivered at SBC  
New Orleans, La., 1969  
OUR AUTONOMY AND  
CHRIST'S AUTHORITY  
By Scott L. Tatum  
Shreveport, La.

Scripture: Matthew 16:13-24, 28:18-20; Colossians 1:14-18.

Introduction: Several months ago our church purchased a tract of land in a rapidly developing area of our city for the purpose of starting a new work for our Lord. A short time after the purchase someone asked me, "Pastor, do we plan to build a new church there, or only a mission?" That question started me to thinking. What is the difference between a church and a mission? What is the difference between the Southern Baptist

Convention and the newest, smallest mission convention on some foreign field?

Usually when we speak of an autonomous church or convention, we refer to it as independent, self-governing, and self-supporting. By way of contrast we speak of a mission as a dependent ministry—neither self-supporting nor self-governing.

Throughout our history Baptists have stressed the importance of the autonomy of our churches, the autonomy of our associations, and the autonomy of our conventions. Article IV of the Southern Baptist Convention Constitution speaks of its authority: "While independent and sovereign in its own sphere, the Convention does not claim and never will attempt to exercise any authority over any other Baptist body..." The Louisiana Baptist Convention constitution declares

## Arkansas Names New Executive

LITTLE ROCK, Ark. (BP) — Charles Ashcraft of Salt Lake City, Utah, has been elected executive secretary of the Arkansas Baptist State Convention and will begin his new duties Sept. 1.

In a called meeting here June 3 the Convention's Executive Board unanimously elected Ashcraft to succeed S. A. Whitlow who resigned to accept a pastorate.

For the past four and half years Ashcraft has been the first executive secretary of the newly formed Utah-Idaho Southern Baptist Convention.

In other actions of the day the Convention Board dedicated the new Arkansas Baptist Building, a \$1,300,000 (Continued on page 3)

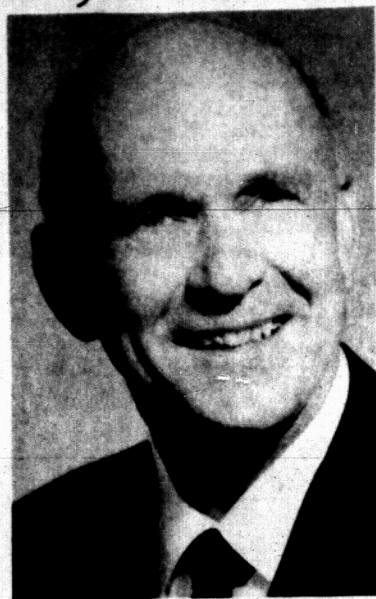


# Main Street, Hattiesburg, To Observe 25th Year of Pastor

Sunday, June 15, the Main Street Baptist Church, in Hattiesburg will pay tribute to their beloved pastor and his wife Dr. and Mrs. John E. Barnes, Jr. This Sunday marks the 25th Anniversary of Dr. Barnes as pastor of the church. God has richly blessed Main Street Baptist Church under the guidance of this devout and dedicated man of God for now a quarter of a century. The city of Hattiesburg, the state of Mississippi and the entire Southern Baptist Convention have felt the impact of his dedicated service to the Kingdom's work.

Several special events are planned for the Anniversary Sunday. The morning worship service under the direction of the music ministry of the church, will feature a special arrangement of Dr. Barnes' favorite hymn, "When the Roll is Called Up Yonder" and Fred Waring's, "Battle Hymn". It will be attended by former staff members, former members of the church and friends and relatives from around the world. A luncheon for these guests will be held immediately following the morning worship service.

At 5:00 p.m., on Sunday, there will be a reunion of all members of the "My Purpose Holds Club", a group organized in the church for young people who felt called to special ser-



Dr. John E. Barnes, Jr.

vice. This will include those now serving as pastors, missionaries, denominational workers and teachers throughout our convention.

The education ministry of the church is planning for a high attendance at all services that day. The evening worship service will also be a special one honoring both Dr. and Mrs. Barnes.

es. The program will include music by the Men and Women's Choruses and the 1969 Touring Choir. Testimonies will be given by members of the "My Purpose Holds Club."

Under the leadership of Dr. Barnes, the church has experienced phenomenal growth. The church membership has grown from 1,550 to 3,063. The church budget has increased from \$26,000 annually to \$232,845.50. The present Sunday School enrollment is 1512 and Training Union enrollment is 557. The all-time high Sunday School attendance figure stands at 1,564 and Training Union at 1,127. Both of these were reached in special drives during revivals. Total additions to the church since June, 1944 have been 7,339. Many of these have been by baptism.

When Dr. Barnes became pastor of Main Street in 1944, there was only one other paid full-time staff member, the church secretary. Now the church employs a minister of education, minister of music, church organist, youth director, four secretaries, a church hostess and a janitorial staff of six.

## Educational Building Added

In 1952 a \$370,000.00 education building and chapel were completed. Under Dr. Barnes' ministry in April 1968, the church concluded a \$925,000.00

building program including a new auditorium to seat 1631 in permanent seats.

Dr. Barnes, ministry at Main Street has a wide range. The church has three radio broadcasts every Sunday. This includes both worship services and a thirty-minute broadcast at 8:15 a.m., which has been on the air every Sunday for 23 years. Also, the 11:00 a.m. worship service is televised on WDAM-TV, Channel 7, Hattiesburg. The church ministers to students from the University of Southern Mississippi, and William Carey University.

Dr. Barnes was born in Pratt City, Alabama and reared in Mobile, the son of the late Dr. and Mrs. John E. Barnes. His father served as a Baptist pastor in Mississippi and Alabama for more than 50 years. Dr. Barnes was ordained December 28, 1932 at the Dauphin Way Baptist Church in Mobile.

Dr. Barnes attended the University Military School of Mobile through grade and high school, graduating in 1930. He received the A. B. degree from Howard College, in Birmingham, in 1934 and the Th.M. degree from Southern Seminary, Louisville, Kentucky in 1937. Mississippi College bestowed upon him the Honorary Doctor of Divinity degree in 1947.

Before coming to Main Street Dr.

Barnes served the First Baptist Church of Atmore, Alabama and the First Baptist Church of West Point, Mississippi.

Dr. Barnes has had an outstanding record of denominational service. He served as president of the Mississippi Convention, two terms; president of the Board of Directors of the Southern Baptist Hospitals; president of the Board of Trustees, Mississippi Baptist Seminary; chairman, Southern Baptist Committee on Boards; president of the Baptist Sunday School Board, and chairman of the Education Commission, Mississippi Baptist Convention.

## Highly Esteemed

Locally, in Hattiesburg, Dr. Barnes is highly esteemed and has served in many different ways. He has been president of the Lebanon Baptist Pastor's Conference and Moderator of the Lebanon Baptist Association. He has served as chairman of the Simultaneous Revival Crusade and the Eddie Martin Revival Crusade. Dr. Barnes was district chairman of the American Cancer campaign; co-chairman of the United Welfare Organization and was instrumental in organizing the United Givers Fund in Hattiesburg. He is an active member of the local Kiwanis Club.

Throughout his ministry Dr. Barnes

has traveled widely. He attended the Baptist World Alliance in Copenhagen in 1947 and the Baptist World Alliance in London in 1955. He has participated in a preaching mission to Jamaica and one to the Bahama Islands.

Dr. Barnes is the author of the tract, "Is It Right for a Christian?" He has contributed to "Southern Baptist Encyclopedia", "Open Windows and other Baptist publications".

The pastor of Main Street is listed in "Who's Who in the South and Southwest," and "Outstanding Personalities of the South".

Mrs. Barnes is the former Marion Stallworth of Beatrice, Alabama. This gracious and dedicated Christian lady has made a great contribution to the life Main Street Baptist Church. The Barnes have three children: Mrs. Green of Memphis, Tennessee, Rev. John E. Barnes, II, pastor of the Newton Baptist Church, Newton, Alabama and Mrs. Dan McEver, of Louisville, Kentucky.

It is the prayer of the people of Main Street that the Lord will give them many more years working together as pastor and people that "Christ's Kingdom might come and the glory be His."

An invitation is extended to Dr. and Mrs. Barnes many friends throughout Mississippi to come and be a part of the day's activities on June 15.

## NEWS BRIEFS

### Bibles Confiscated At Russian Border

Two young men, both Baptists, were removed from a tour group at the border, interrogated for four hours, and denied entry into Russia after customs officials found 50 Bibles in their suitcases.

The incident occurred at the border between Russia and Finland, where the Leningrad-bound tourists underwent customs and passport check. So reported Veckoposten, weekly Swedish Baptist newspaper, whose reporter talked with the pair on their return to Stockholm.

The newspaper described one as an engineer, the other as a student. The engineer had visited Leningrad before, and attended Baptist church services while there. It was then the need for Bibles became apparent to him.

The entire tour group was detained while police questioned the two Baptists carrying Bibles. The young men contended they were not trying to conceal them, although during a search in which they were stripped of all their clothing, another Bible was found.

### 2.2 Persons Per Second Added

NEW YORK (EP)—The population of the world is growing by about 2.2 persons per second, 132 per minute, 190,000 per day and more than 1.3 million a week.

These are the statistics released by the World Population Data Sheet compiled mainly from sources of the United Nations.

By July 1, the world's population will reach 3.551 billion persons.

That amount of people would fill 35,000 football stadiums, each accommodating 100,000 sports fans.

Forty years ago, the world's population was accelerating by only some 20 million each year.

According to the Population Reference Bureau which released the Data Sheet, the rate of world population has been moving up for 2,000 years. The first billion mark was reached about 1800. The two billion milestone was passed about 1930. It is expected to pass the four billion mark by 1975.

### Ecuador Rallies Bring Decisions

At least 85 persons registered their interest in the gospel during evangelistic rallies on the nights of May 5 and 6 in Guayaquil, Ecuador. Most of the responses were professions of faith in Christ, reports Southern Baptist Missionary Stanley D. Stamps, of Guayaquil.

About 1,000 people each night heard testimony and songs by Ray Robles, gospel singer, and evangelistic messages by Rev. Miguel Angel Veloz and Rev. Alberto Lopez, local Baptist pastors. Missionary Archie V. Jones, of Guayaquil, was coordinator of the meetings.

### Japan Nursing School Graduates First Class

In graduation exercises held in the Kita Shirakawa Baptist Church, Kyoto, Japan, 16 nurses received diplomas from the Japan Baptist Hospital. They are the first graduates of the nursing school of the institution which is also located in Kyoto.

Ten of the graduate nurses will remain on the staff of the 140-bed hospital, which ministers daily to about 300 outpatients and 100 inpatients, reports Rev. Worth C. Grant, press representative from the organization of Southern Baptist missionaries in Japan. The hospital was opened in 1955.

### Arkansas Names New Executive

(Continued from page 1)

structure which has been occupied since Jan. 1.

Speaker for the dedication was Porter Routh of Nashville, Tenn., executive secretary-treasurer of the Southern Baptist Executive Committee.

The Board also presented a check for \$4,000 to S. A. Whitlow in appreciation for his service as state executive.

A native of Arkansas, Ashcraft is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southern Baptist Theological Seminary, Louis-

ville, with a bachelor of arts and master of theology degrees. Ouachita Baptist University awarded him an honorary doctorate in 1968.

Ashcraft was a US Army chaplain in World War II and was decorated with a bronze star.

He was secretary of the Brotherhood and Foundation departments of the New Mexico Baptist Convention from 1946 through 1951.

His pastorates included the First Baptist Church, Los Alamos, N. M., and the First Southern Baptist Church, Las Vegas, Nev.



### Faithful Churchgoer

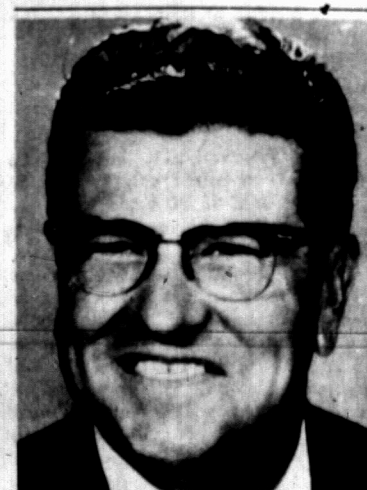
KOTZEBUE, Alaska—Harley Shield, pastor of the First (Southern) Baptist Church in Kotzebue, Alaska, visits Esma Emily Barr in her Summer tent-home on the Bering Sea, at the Arctic Circle. Mrs. Barr leaves her home in Kotzebue when good weather comes and moves a few miles to her tent, catching fish for food. Fellow church members drive out to bring her to town for church services. When this is not possible, she walks to church. (RNS Photo)

### Editors Named To Study Clinical Pastoral Training

NASHVILLE — Two editors of adult materials have been added to the staff of the adult section of the Sunday School department, Baptist Sunday School Board.

Eugene L. Skelton, former pastor of First Southern Baptist Church, Topeka, Kan., and First, Pascagoula, began work May 1. A native Texan, he is a graduate of Baylor University, Waco, and holds masters of theology and doctor of theology degrees from Southwestern Seminary, Ft. Worth.

Wayne Summers, formerly of Ft. Worth, Summers is a native of Missouri and holds a bachelor's degree from the University of Missouri, Columbia, and a master of arts degree from the University of Missouri, Kansas City. He also holds master of religious education and doctor of education degrees from Southwestern Seminary, Ft. Worth.



Charles Ashcraft

GRACEVILLE, Florida — Dr. R. T. Blackstock has resigned from the Baptist Bible Institute faculty, to begin a year's study in clinical pastoral training. He will enroll in the Institute of Religion at the Texas Medical Center in Houston.

He moved to Graceville in 1965 from Jackson, Miss., where he was associate pastor of First Baptist Church.

The Veterans Administration stipend granted him for the year requires 20 hours a week in school, and 20 hours as a hospital intern at the Veterans Administration Hospital nearby.

After a year, a person completing the course may be certified as a qualified hospital chaplain with clinical training.

Dr. Blackstock, who holds the B. A., B. D., and Th.D. degrees, said that he has wanted this sort of training for a long time. Spending several months with his late wife at the National Institutes of Health, Bethesda, Maryland, before her death last year, gave him insight into the work of hospital chaplains.

Too many people who are otherwise impeccably honest, who would return lost pocketbooks, cringe at a thought of gypping someone, and would stare at you fully if you suggested that they were anything less than the soul of integrity, think nothing of slamming through stop lights, crashing red lights, committing other traffic infractions — if they think they can get away with it.

### 'Open House' At Hospital

Mississippi Baptist Hospital will have "open house" for its six-bed coronary care unit Sunday, June 15, from 1 p.m. to 5 p.m., and first patients will be received Monday, June 16.

"We asked our doctors to tell us what would be their ideal unit for caring for the acute coronary patient, and this unit is the result," said hospital administrator Paul J. Pryor.

The hospital cared for 410 acute coronary patients in 1968, and most of them in the intensive care unit, according to Pryor.

The new unit is located on the hospital's second floor.

### Raleigh Calls Pastor

Rev. Harry Booth has accepted the pastorate of First Church, Raleigh, in Smith County.

A native of New Orleans, La., he was formerly pastor at Pleasant Hill Church, Bogie Chitto, with three and one-half years service there. While he was at Pleasant Hill, a new church building was erected.

He is married to the former Barbara Gill of Natalbany, La. They have one son, Ben.

### 'U. S. Needs... Bath'

(Continued from page 1)  
example," he said, "the campuses are too big. Students feel like IBM statistics. Students are depersonalized on campus. They feel lost and confused. Teaching has been downgraded in most of our big universities. The pressure is for professors to do research rather than to teach."

"We're going to have to change our entire concept of education. I would like to see a system of colleges of 1,000 students. Federal and state gov-

### Como Church Licenses

#### Rev. Harry Rayburn

Como Church recently licensed Harry Rayburn to the gospel ministry. Harry is a graduate of North Panola

High School, Sardis, and Northwest Jr. College, Senatobia.

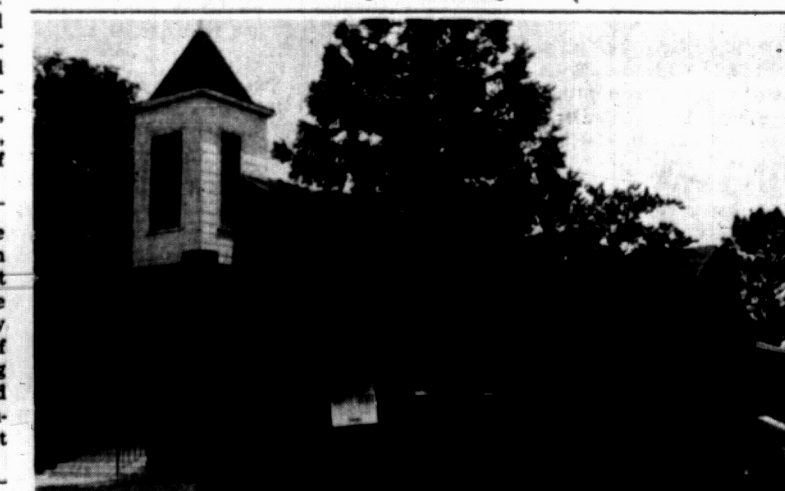
He is presently a Senior at Delta State College. While at Northwest and Delta State, he was active in the Baptist Student Union, holding offices at both places.

He is a native of Pahlola County, and is the son of Mr. and Mrs. J. P. Rayburn of Como. He is working this summer as Youth Director of Shaw Baptist Church, and plans to resume studies in the Fall at Delta State, after which he will enter New Orleans Baptist Seminary.

Gum Springs Dedication  
Gum Springs Church, Simpson Co., which was destroyed by tornado in January, will dedicate a new building on June 15. Rev. J. N. Gipson, pastor, Parkhill Church, Jackson, will preach the dedication message. Rev. Harry Gipson is the Gum Springs pastor.

The dedication service will begin at 1 p.m., following Sunday school at 10, morning worship at 11, and dinner on the grounds at 12.

ments should encourage development of smaller colleges.  
"I also think we need to get away from the board liberal arts curriculum where students have to study everything. We need more specialization. We need to go back to the close relationship between teacher and student in small classes. The professor must be a combination of clergyman, moral adviser and teacher because the student needs that type of relationship."



### Dixie Church (Lebanon) 24th In Per Capita Cooperative Giving

Number twenty-four in per capita mission giving through the Cooperative Program last year was Dixie Baptist Church in Lebanon Association. Rev. R. C. Woodham, now retired, was pastor of this church for twenty-two years. Throughout his ministry he placed an emphasis on missions and tithing. He led the church in two building programs, but mission giving increased during those periods. He left \$25,000 in the building fund at his retirement. The church gives one out of every three dollars to the cause of missions.

To promote mission giving the church makes use of bulletins, posters, and visuals. An annual budget is planned and provisions is made in it for missionary speakers to visit the church periodically.

Mr. Woodham's testimony is that if a church will put missions first, the Lord will take care of the rest.

Rev. Marcus Smith has just been called to Dixie and is now living on the field.

### April SBC Mission Gifts Up, 'Report Encouraging'

NASHVILLE (BP) — An "encouraging" month of mission giving through the Southern Baptist Cooperative Program unified budget has boosted mission budget gifts for the first third of the year to 5% per cent more than similar gifts for the same period in 1968.

Gifts for the period, January through April, 1969, totaled \$9,345,021 through the Cooperative Program unified budget, an increase of \$483,497 or 5.5% per cent over similar gifts for the same period in 1968, according to a report from the SBC Executive Committee here.

Total mission gifts, including both the \$9.2 million through the Cooperative Program plus a total of \$16.3 million to designated special mission causes, reached the \$25.5 million mark at the end of April.

Most of the \$16.3 million in designated gifts went to the Southern Baptist Foreign Mission Board, through its annual Lottie Moon Christmas Offering for foreign missions. Designated gifts to all causes increased \$351,103 or 2.2 per cent over the 1968 designations for the same period.

"We can take real encouragement from the fact the Cooperative Pro-

gram receipts for SBC causes have shown a larger increase during the first four months of 1969 than during the same period in 1968," said Porter W. Routh, executive secretary of the SBC Executive Committee here.

Routh said that the 5.52 per cent increase in Cooperative Program gifts for the first four months compared to a 5.24 per cent increase in 1968 over 1967 gifts. "This continued growth will mean much to the cause of Christ," he said.

During the month of April alone, Cooperative Program gifts reached \$2,256,812 an increase of \$90,058 or 4.1

per cent over April, 1968, contributions.

For the four-month period, the grand total of Cooperative Program contributions plus designations increased by \$834,580 or 3.38 per cent over total gifts for the same period in 1968. The \$25.5 million in grand total gifts compared to \$24.7 million in 1968.

The figures reported by the SBC Executive Committee reflect only contributions to nation-wide Southern Baptist Convention causes, and do not include amounts given to support local and state-wide Baptist mission efforts.



# World Missions Emphasis Planned For Ridgecrest

RIDGECREST, N. C. — Evening sessions of the World Missions Conference at Ridgecrest, N. C., June 26 - July 2, will stress missions at home and overseas.

The conference is sponsored by WMU and Brotherhood Commission. About 2,000 people are expected to attend.

The first Friday evening of the conference will emphasize missions in the Northeast. Jack Redford of the Home Mission Board, Atlanta, will present several missionary speakers from the northeastern area of the United States.

One of the most colorful events of the conference will be the International Fair Saturday evening. Its theme will be "Holidays around the World" and missionaries in picturesque costumes from several foreign countries will participate.

The Sunday morning speaker will be Baker James Cauthen, executive secretary of the Foreign Mission Board. The Sunday evening worship service will be led by Kenneth Day of the Home Mission Board.

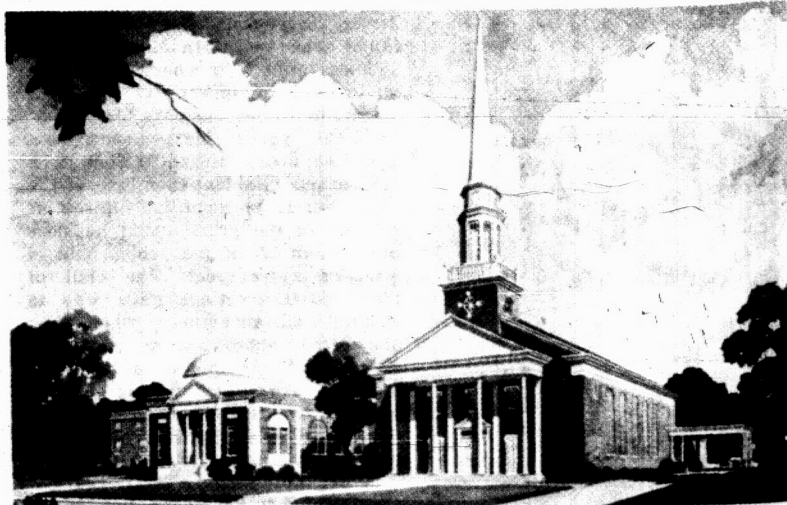
Monday and Tuesday evening programs will be supervised by Dr. Jesse Fletcher, director of the mission support division of the Foreign Mission Board, Richmond.

The closing session on Wednesday morning will feature Manuel McCall, of the Home Mission Board, who works with National Baptists. His subject will be "Impact for Missions, 1969."

The World Missions Conference schedule includes mission learning activities each day for all age groups.

For further information, contact Ken McAnear, Ridgecrest Baptist Assembly, Ridgecrest, N. C. 28770.

The American Cancer Society tells us that death rates for cancer of the oral cavity, larynx, pharynx and esophagus are five times as high for cigarette smokers as for non-smokers.



Ist, Senatobia, To Celebrate Centennial

ON SUNDAY, JUNE 15, First Church, Senatobia, will observe its one hundredth birthday. The program will begin at 9:30 o'clock in the morning and continue through 3:30 o'clock in the afternoon, with an old-fashioned picnic lunch. Dr. Joe T. Odle, editor of the Baptist Record, will be the morning speaker. In the afternoon service, greetings by former pastors of the church will be presented. All members, and friends of the church are invited to share in the centennial celebration. Momentoes of the occasion will be available.

## STATE COOPERATIVE PROGRAM GIFTS UP 3.3 PCT. FOR CONVENTION YEAR

Mississippi Baptist Cooperative Program receipts for the first five months of this convention year, ending May 31, totaled \$1,631,956, according to A. L. Nelson, Jackson, treasurer and business manager of the Mississippi Baptist Convention Board.

This is an increase of \$52,608 or 3.3 percent over the \$1,579,348 given the same period a year ago.

Receipts for May totaled \$276,619, an increase of \$11,816 or 4.5 percent over the \$264,803 contribution in May a year ago.

The Cooperative Program is the principal channel of mission giving of the denomination and accounts for about two-thirds of the total mission contributions.

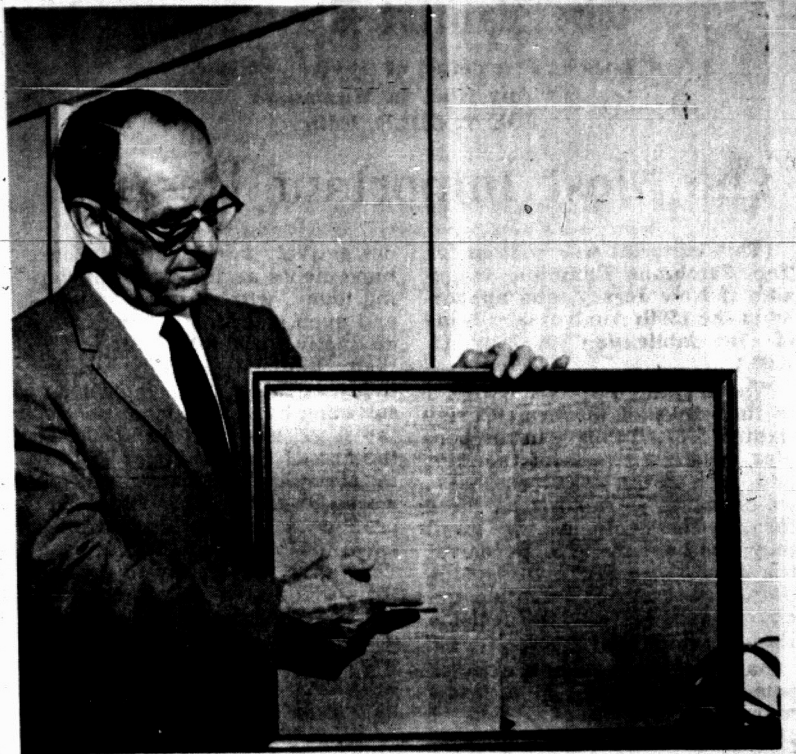
## MC Announces Its Fourth Annual Music Education Workshop

Mississippi College will offer its fourth annual Music Education Workshop June 16 through June 27. Dr. Jack Lyall, chairman of the Division of Fine Arts, has announced.

Ralph Carroll, assistant professor of music at the college, will serve as workshop coordinator. Visiting consultant will be James E. Green of the Silver Burdett Company.

"The Workshop will offer a varied and practical program of activities designed to provide participants with useful experiences in all phases of music instruction in the elementary and junior high schools," said Carroll.

He said the Workshop would be open to undergraduate students, classroom teachers, music teachers and church-related music directors. The study will carry three semester hours of undergraduate college credit.



Prof Finds Paper Dated 1800

WILLIAM CAREY COLLEGE PROFESSOR, Dr. B. F. Smith, stumbled upon a most unusual historical document recently. In the home of R. B. McCarty, a farmer living 4 miles west of Stringer, Miss., Dr. Smith discovered a January 4, 1800, issue of the Ulster Co. (New York) Gazette. The paper gives the account of the funeral of President George Washington who had died on December 14. It also carries communications between Congress and President John Adams as well as European Dispatches from the Napoleonic wars that were raging at this time. Besides these items the paper contains a general run of materials such as lost and found, sheriff sales, real estate, and other acknowledgements, including one general store ad written in poetry. Dr. Smith is professor of religion, philosophy and history at William Carey College.

# 'The Two-Edged Sword'—Subject of SBC President's Address

(CONTINUED FROM PAGE ONE)

also loving dedication in human service, offering hands of help. It is the translation of the word, the speech, the idea into reality that gives the message power and relevancy. A gifted scientist one time showed me on a table in his laboratory a glass model he had worked out for the breaking up of molecules in crude oil into high powered gasoline. He pointed to the window of his study installation, then humbly, simply said, "This," pointing to the laboratory table of glass tubes and condensers, "is that," pointing to the gigantic plant. The idea translated into reality gave it potency. The idea unapplied is worthless.

Herein is a marvelous thing. All the great ideas of spiritual revelation are active, atomic and dynamic; never static, passive, nor dormant. The idea of God as the "Logos" in John 1:1 is the revelation of the active God that we know in creation and recreation, the God of expression toward which Plato and Philo reached in their philosophy. God necessarily moves, advances. He never recedes. His creation is followed by redemption. His redemption is followed by sanctification. His sanctification is followed by glorification. Convolutions of nature and man's disorders and diseases of soul and body are the result of God's sovereign purposes move inexorably on. It is His will that His saints shall possess the earth.

The idea of "faith" in Hebrews, chapter 11, is above all things dynamic. "By faith Noah . . . How do we know he had faith? Because "he prepared an ark to the saving of his house." "By faith Abraham . . . How do we know he had faith? Because "he was called to go out into a land which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." "By faith Moses . . . How do we know he had faith? Because "he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The idea of "love" in the Bible is ever expressive, moving, ministering. We know God loves us because He sent His son to die for us (I John 4:9). He who loves God must love his brother also (I John 4:21). Loving our brother is a form of loving and worshipping God, a way of serving the Lord.

If there is any reality in the truth we have heard in sermons and in lessons it is because we have seen it, experienced it, done it, proved it. As long as the message is only words and sentences it is nothing. Argue, discuss, preach, debate as we may, it still is nothing but breath and sound. The great sermon, the mighty avowal, is still just language until it assumes the form of flesh and blood. It is God incarnate, God in the flesh, who is Immanuel, God with us. It is the truth translated into life and deed that is really truth.

Herein is a glory of glories of the Christian religion. All the truth of the Christian message is demonstrable truth. It is truth that takes effect in changed lives, new hopes, new aspirations. "If any man be in Christ he is a new creature" (II Corinthians 5:17). It is truth that becomes flesh and bones as the Lord Jesus raised from the dead. It is truth that can be handled and seen, proved and tested. The son of a Professor of Systematic Theology in a Seminary said to his illustrious father one morning: "Dad, why did you never tell me about the power of the gospel to change human life?" The father replied, "Son, I have sought to tell you through all the years!" The youth replied, "Well, father, somehow I never saw it until last night when at the rescue mission."

Bible religion is experimental religion, heartfelt religion, life-changing religion, soul-saving religion. It is a religion that sings: Saved by the blood of the Crucified One. All praise to the Father, all praise to the Son, All praise to the Spirit. The great Three in One. Saved by the blood of the Crucified One.

And it is a religion that sings: "Tis the old time religion Makes me love everybody. It will take us all to heaven It's good enough for me."

"Everybody." Red and yellow, black and white They are precious in His sight. Jesus loves the many people of the world.

Is there anything wherein we can say, "This is Christianity, come and see?" Many of us would point to the great convention, thrilling with the verdict, "This is the faith." But Jesus never mentioned it, nor did He ever refer to it. Some of us would point to the glorious, sermon-performing, rising with its inspiration to exclaim, "This is the faith!" Jesus never mentioned it, nor did He ever refer to it. Others of us would point to the imposing cathedral and following its pompous service reply, "This is the faith!" Jesus never mentioned it, nor did He ever refer to it. But He did have something to say about a cup of cold water, seeking the lost sheep, knocking at the door, honoring a despised Samaritan.

This is our heavenly calling, to translate the sermon into flesh and blood, soul-winning and brotherhood, to match the deed with the doctrine, to minister to the needs of the people.

A local pastor of great austerity Climbed upon his high church steeple To be nearer God, that he might hand God's word down to the people. In his day God said, "Come down and die." And he called out from the pulpit, "Where art thou, God?" and the Lord replied, "Down here among my people."

Jesus' ministry was decidedly, emphatically two-fold: meeting spiritual needs and physical needs. Forgiving sins and feeding the hungry were a part of his dedicated work.

The needs of the world greatly concerned Jesus. The poor, the sick, the unclean, the outcast and the needy were ever on his heart. "Jesus filled with compassion" is in His endearing name. He drove the money changers from the temple of prayer. He condemned the Scribes and Pharisees for their piety without godliness, their orthodoxy without righteousness.

It was Jesus himself who taught us to pray, "Thy kingdom come. Thy will be done on earth as it is in heaven." The whole range of human life—our unseen motives and our outward relationships—are to be brought into obedience to Christ. He commands us to feed the hungry, heal the sick, visit the imprisoned, clothe the naked, liberate the oppressed, love the unlovely. Part of the discipleship of Jesus is lifting the destitute out of the gutter, bridging the gulf between race and answering the cries of the helpless. The loving deed in Christ's name may be a more effective witness for the Saviour than the mouthing of pious platitudes and threadbare clichés.

The early church, also, shared that two-edged ministry. The apostles gave themselves to prayer and the ministry of the word

while the deacons assumed the responsibilities of caring for the poor and serving tables. Through the years since, the churches and their leaders have been true to those dual responsibilities. List the famous preachers and you will have a roster of men who battled for social betterment. Charles G. Finney, who had last century's greatest revival, was the most outspoken preacher of his days against slavery. Charles H. Spurgeon sought to alleviate the plight of the helpless poor in industrial England. Dwight L. Moody in America and F. B. Meyer in England were the champions of homeless children. Billy Sunday was the greatest foe to the liquor traffic the world has ever seen.

On the mission field the story is no different. The missionaries have led the way in social service. William Carey secured passage of the law in India abolishing the cruel practice of throwing children into the Ganges River. He later led India to pass a law abolishing the religious rite whereby a widow was forced to self-immolation at the funeral pyre of her husband. David Livingstone moved the whole earth against African slave traders. He wrote in his diary just before he died on his knees, this sentence: "All I can say in my solitude is this, may God's blessing rest upon any man, Englishman, American or Turk, who will help to heal this open sore of the world." Adoniram Judson warred against the despotic East India Company.

Nor has the record of our Southern Baptist Convention been any different. Our messengers in assembled convocation have spoken out time and again concerning the social and political issues of the day. We have forcefully and emphatically voiced our convictions concerning war and peace, disarmament, human rights and liberties, race, poverty and crime. Were we to do different now it would be to change the course of our own history.

We are not to cover before the world and the onslaughts of Satan as though we were craven slaves. We are to stand the battle against the enemies of God and of mankind. Put on the whole armor of the Almighty we are to hold in our hand the double-edged sword of the Spirit, the Word of God, the saving, changing, gospel of Christ. The sword is an offensive weapon. The two-edged sword is for attack. Christ expected His gospel to march, go, move, conquer, attack.

We have been thrust into a world of conflict and tension with a two-edged sword, not a staff. In the closing day of our Lord's earthly ministry, Luke records this conversation between Jesus and his disciples: "When I send you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one." (Luke 22:35-36).

The prophetic outline of Christian history is replete with warnings such as our Lord's, "In the world ye shall have tribulations." The fulfillment of these prophecies is written in tears, blood, agony, martyrdom and death. The Christian soldiers have battled paganism, heathenism, materialism, secularism, sensualism, racism, and atheism and the rising powers of spiritual darkness. We are ever just one generation from total eclipse. We are in a war from which there is no discharge. We shall be the church triumphant in heaven someday but we are the church militant now.

Satan has cast down the gauntlet to our generation. He has defied and defamed God and dared us to resist. Our days are like those described in a flood after the woman, that he might cause her to be carried away of the flood. "We are battling for our very existence in the earth. Baptists and Christian believers everywhere face a flood tide of evil that seeks to drown us, bury us. Satan has not only blunted our attack but stopped our forward thrust.

Even statistics alarm us in pointing out our diminishing percentage of believers in the earth. Some say that 185 years ago 25% of the world's population was evangelical Christian. Today it is 1%. By 1980 it will be 4%. By the year 2000, it will be 2%. And what of the next century? How do we stand on all of our mission fields? Southern Baptists baptized 65,000 converts. But 65,000,000 souls were born. Carry out that ratio in geometrical progression through a few years and the flood-tide of pagan darkness in the world becomes impenetrable.

Nor is Satan done. He is ploughing us up in our own country and among our own people. He is demolishing our institutions and tearing our social fabric apart with the sordid inroads of crime. For every dollar we spend on our churches we are forced to spend \$12,000 on crime and filth. And as though this were not evil enough he has raised up a brand of vipers that sink their fangs into the very heart-life of our republic. It is called "The New Left." Edgar Hoover described it in this way:

"The mood of the New Left and its philosophy of life is one of defiance, hostility, and opposition to our free society. It seeks to destroy, not to build. Its whole approach is one of negativism—to criticize, belittle, to denigrate the principles on which this nation was built. Cynicism, pessimism and callousness are its mottoes. At its heart, the New Left is nihilistic and anarchistic."

"Basic to the New Left's mood is the idea that contemporary American society (contemptuously called the "Establishment") is corrupt, evil and malignant and must be destroyed. It must—along with its Judeo-Christian values—be liquidated."

The evil, vicious implementation of this New Left can be dramatically illustrated in the college radicals who are seeking to destroy our institutions. Respect for the rights of others can return to the campus only as brave administrators confront these armed militants with the simple but firm demand that they be a co-operating part of the academic community or get out. And as the President of Notre Dame said, "You have fifteen minutes in which to decide!"

The Director of the Federal Bureau of Investigation makes his appeal to us: "Never have the churches lived in a time of greater opportunity to exhibit the importance of faith in God and of obedience to His will, and never in the history of our generation would their failure to do so be more calamitous."

In the name of God, we accept the challenge to resist. In Christian commitment, in a common determination, we shall march together, work together, struggle together, strive together. We have no time to divide, not now; we have no time for petty accusations and arguments, not now. Our very life is at stake.

The best defense, the strategists say, is an offense. From the attack to the enemy. Carry the war to the foe. Alexander the Great was asked, "How do you conquer the world?" He replied, "By never turning back!"

Like a mighty army Moves the church of God; Brothers, we are treading, Where the saints have trod; We are not divided,

All one body we, One in hope and doctrine, One in charity.

The mystic William Blake said it for us: Bring me my bow of burning gold, Bring me my arrows of desire, Bring me my spear, O clouds, unfold, Bring me my chariot of fire. We shall not cease from battle strife, Nor shall the sword sleep in our hand, Till we have built Jerusalem, In the fair and pleasant land.

America and Christian civilization lie in the balance. If we fail here we fail everywhere. If we fail now, we, for our part, have failed for all time. Armageddon is at our door. I lived through World War II. Listen to the men who fought through that terrible holocaust: General of the Army, Dwight D. Eisenhower: "There is implied no limit to the capacity of science to reach the maximum destructive effect . . . The only hope for the world as we know it is complete spiritual regeneration, a strengthening of moral fibre. And again: "I'm convinced from what I know of world conditions that the only hope of our day is religious revival." General of the Army Douglas MacArthur: "We have had our last chance. If we do not now devise some better system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence of human character. It must be of the spirit if we are to save the flesh."

At a banquet in Dallas for Speaker of the House Sam Rayburn, I was invited to lead the invocation and was seated by the side of the illustrious American statesman. In his address, after describing the fruitful possibilities of the atomic bomb, he dramatically turned to me and said, "I am not a preacher, Sir, but I believe that if the world and its civilization are not to be destroyed, we must have a resurrection of the old time religion." The applause was deafening. He later joined the little Primitive Baptist Church near Bonham, Texas, from which church he was buried with the President of the United States in attendance.

There is so much to be done in these trying days and so little time to do it, that the exigencies of the hour should drive us to our knees in supplication. Every church should be shocked out of its complacency and lethargy. Working together we should face a new day of commitment to our heavenly assignment. Marching together we should seek openness of heart and life and love to all men everywhere. Striving together we should be of one mind in presenting the gospel as applicable to all men and able to save all the uttermost. Living together we should shine as lights of the Lord in a dark world, adorning the gospel in word and in deed.

Our spirit and our preaching should be positive, not negative. Up, not down. Onward, not backward. Victorious, not defeated. Optimistic, not pessimistic. Our Lord spoke of trials but also of triumph: "In this world ye shall have tribulations, but be of good cheer, I have overcome the world." We should pray to lift up the hearts of men, not cast them down. We should be evangelists preaching the good news to our generation; all this with heavenly answers, not with questioning doubts that darken the hopes of men. We should be preaching not what we do not believe, but what we do believe.

THIS IS A CRITICAL HOUR AND THE ONLY WAY OUT IS UP. Modern men are weary with being told what they cannot believe. They want to know what, if anything, they can believe. They are not interested in an emasculated, anemic, denatured Christianity, offered to them as a concession to this supposed modernity of mind. They are frank to say that if the church is just another conglomerate of social welfare agencies, if the Bible is so unreliable you cannot accept it as really true, if the Christian faith is based on a gigantic fraud about a man who didn't really rise from the dead, then there is no use trying to modernize all this mess. Just throw it out and be done with it. This is what uncounted numbers of students have done. This is what uncounted numbers of business men have done. If you persist in handing out stones when people ask for bread, they will quit coming to the bakery. When you give serpents for fish and scorpions for eggs, the market is ready to close.

But we are under no compulsion to be party to so disastrous a course. Some of us have a deep-seated fear that we shall become like other denominations who, stressing the so-called "social" gospel (there is but one gospel according to Galatians 1:6-9), have lost their institutions, forsaken their missionary zeal, given up their soul-winning passion, and have died in their churches where they have not closed them altogether. But we need not be that way. We have a first and a primary task, to win men to Christ, that shall not be closed to us. We remain true to the basic assignment of the Great Commission and follow the divine pattern set by our Lord and His apostles. The extension of applied Christianity to social issues, making the world a better place to live in, must ever be the fruit of a personal, individual relationship with Jesus Christ. Our social action must have its roots in Christ's redemptive message. The agnostic, the atheist, the infidel, the unbeliever can engage in an social action—and many times do. But the Christian labors in an altogether different kind of a framework and from an altogether different motive. Loving God we love and serve our brother. But loving God must always be first.

The Christian message is one with an emphasis. Jesus taught and preached with an emphasis. He himself said there is a first commandment, then a second. It is this in His Great Commission, there is order as well as content and one is as inspired as the other. The first order is to make disciples, to win men to Christ. That command is the only imperative in the Greek sentence in Matthew 28:19-20. All the other words are supporting participles.

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objectively helpless before it.

The Christian religion is essentially a message of redemption. It's fundamental purpose is to deliver us from the bondage of sin. It is not in the first place an ethic, although it is ethical. It is not in the first place a theology, although it is theological. It is not in the first place a reformation, although it carries with it social, cultural, and political reforms. It is first and above all redemptive. "He was delivered for our sins and raised for our justification."

This truth can be poignantly seen in a symbol of the church. The symbol of the church is not a burning bush. It is not two tables of stone. It is not a seven branched lampstand. It is not a halo around a submissive head. It is not even a golden crown. It is a rugged, bloody cross. A cross in all its naked hideousness as the Roman would have it. A cross in all its philosophical irrationality as the Greek would have it. But a cross in all its power to save as Paul preached it (Galatians 6:14).

Have you been to Jesus for the cleansing power?

Are you washed in the blood of the Lamb?

Are you fully trusting in his grace this hour?

Are you washed in the blood of the Lamb?

Paul came to Rome to preach the gospel at the center of the civilized world. Rome was a city of slavery, but he did not center his preaching against slavery. Rome was a city of lust but he did not center his preaching on moral reform. Rome was a center of economic injustice, but he did not center his preaching on the distribution and equality of wealth. Rome was a city of violence, of bloody gladiatorial combat, but he did not center his preaching on pacifism. Paul preached the power of the cross to save and these cruel enemies of God and of man fell in their day. Evangelism will have a changing effect upon the social conditions of man. The power of the gospel in itself provoked social action—the decay of the coliseum for gladiatorial combat, the outlawing of crucifixion, of the exposure of children, of selling into slavery, of imprisonment for debt, of degradation of womanhood, of a thousand other social ills.

Should we modernize the Saviour? Re-define God? Update to what date? Re-define to what definition? God does not change. Sin does not change. The need of regeneration does not change. Our involvement with the structure of society in its political, cultural and educational tensions, must not blind our hearts to the primary need for conversion, for a personal relationship with Christ.

The modern, secular pre-occupation makes it just one other reforming agency of which there are ten thousand. Emphasize the secular and we become like a multitude of other clamoring voices and of no particular, distinctive use. We have no special mission. If the church is just another social agency, why bother with the church? If the minister is just another social worker, why bother with being a minister?

But the true church and the true minister are something more and beyond. They represent God as a light in a dark world. The church is not the church when it is merely a political platform. The church is not the church when it is merely a center of social activity. The church is not the church when it is merely decorating the pig pen instead of getting the prodigal out of it and at home where he belongs. The church is not the church when it is merely denouncing, scolding, castigating, browbeating, condemning.

The church is truly the church when it is preaching to lost, hopeless men the message of hope and salvation, the redeeming grace of God in Christ Jesus. The church is truly the church when it is evangelizing, converting to the faith, winning to Christ. The church is truly the church when it is theologizing, indoctrinating, teaching the mind of God as it was in Christ Jesus. The church is truly the church when it is ministering, encouraging, helping, lifting up the spirits of downcast men. The church is truly the church when it is facing the problem of sin, battling frustration, disease, hopelessness, despair, death. The church is truly the church when it is pointing men to the Lamb of God that taketh away the sin of the world. The church is truly the church when it is worshipping the Lord God and exalting Jesus our Saviour. The church is truly the church when it is appealing for a disciplined life, free from the lusts of the flesh and of the world. The church is truly the church when it reminds the saints that we are citizens of two worlds, this world and the world which is to come and that we are to glorify God in both.

George W. Fretwell said in his immortal address on the steps of our national capital, "Every organization and agency of the churches should keep afire with the passion of New Testament evangelism . . . If we fail in our social work, agencies of the government both national and local will take it up. But if we fail in our evangelism assignment there is no other agency to preach the gospel God will remove our lampstand."

As long as Southern Baptists do not embrace an anemic, enervating theology; as long as Southern Baptists maintain an unwavering commitment to the Bible as the inspired Word of God; as long as Southern Baptists believe that men are lost without Christ and that our assignment includes reaching all men with the saving gospel; as long as Southern Baptists repudiate the subtle heresy of universalism, that all are saved anyway; as long as Southern Baptists preach that Jesus died for our sins and rose again for our justification and that sinners can come to God for forgiveness and redemption in Him; as long as Southern Baptists preach evangelistic sermons and offer an invitation, preaching for a verdict; then our social action will not sidetrack us.

But when we cease to believe the Bible doctrine of judgment and hell, we shall become universalists and not evangelists. When we cease to believe that Jesus is God in the flesh, Immanuel, we shall cease to be unitarians and not trinitarians. When we cease to strive to convert the heathen and work only for an institutionalized Christianity, we shall be Westernizers and not Christianizers. When we cease to believe that the Bible is the Word of God we shall be apostates and not apostles of the faith. When we cease to believe that we are called to win souls, we shall be no longer fishers of men but keepers of the aquarium. When we cease to believe in the heavenly mandate of the Great Commission, we shall be dead and not alive.

With few exceptions, our churches, our pastors, our people are deemed bought by the blood of the Crucified One. We have committed to the delivery of the whole message of Christ. We have dedicated ourselves to the creation of the brotherhood of the redeemed and true temple of God with jade from the East, coral from India, ebony from Africa, ivory from the hands of the white man and pearls from the isles of the sea, all encircled with the rainbow promises of God. We are waiting for, praying for, working for and believing in the coming of the King and the Kingdom, even as He taught us to pray, "Thy Kingdom come thy will be done on earth as it is in heaven."





# Quiet Talks

ON RELIGION IN LIFE

CHESTER E. SWOR

## The Most Important Decision

(This editorial was written for The Watchman Examiner magazine of New Jersey, and appeared in the 150th Anniversary Issue of that publication on May 15, 1969.)

Where shall Baptists stand in the ranks of modern "Christianity"? Shall they join the popular religious trends of the day, and turn from the emphases which have characterized them through the centuries; or shall they continue to be a people of the New Testament, with a distinctive message on salvation and church truth? This is the decision Baptists must make now.

Baptists always have been a people of the Bible, giving primary emphasis to a message of personal redemption through faith in Jesus Christ as Saviour and Lord, and to Christian living and growth through membership in the church which the Lord established while He was on earth. They have given full recognition to the autonomy of the local church, separation of church and state, and other distinctive principles.

Today, they are being wooed from at least two directions, and urged to turn from their historic, Bible-based position. One call comes from ecumenism, with its emphasis upon unity, but with its ultimate goal of union. The other call is from social activists with their "ministry" in the areas of human need, racial justice, political action, war and peace, and other issues which they call "relevant" to modern life.

Baptists are feeling strong pressures from both groups, and many Baptists already are involved in one or the other, or both. It is not too unusual for Baptists to have interest in these areas, for even as a separatist group, they always have had fellowship with other Christians, and even with their emphasis upon redemption of the individual, they still have had much interest in, and have been active in meeting human need.

The problem today, however, differs from mere interest in, or cooperation in, these areas, for the ecumenical leaders now are calling for unity and union almost at any price, and "ministry" has become the "mission" of many church groups, either to the abandonment of the Gospel message altogether, or to relegating it to a place of relative unimportance.

Baptists must now make the decision as to whether they will go along with these trends, or refuse to join them, and continue in what they feel is their God-given New Testament ministry. It is very evident that they cannot actively participate in these movements as they are developing today, without compromising and even sacrificing some of the distinctive principles which make them Baptists. Are they willing to lay aside their proclamation of salvation by grace alone, through the shed blood of Jesus Christ, the Son of God, in order to walk in fellowship with those who add works to grace, and preach and practice sacramentalism and a salvation based upon infant baptism? Are they ready to give up their distinctive beliefs concerning the church, church government, the ordinances and other tenets in order to walk in "union" with those who do not accept the Baptist position?

In the area of social action the issue also is drawn. Is the primary mission of the church to proclaim Jesus Christ as Saviour and Lord, or is it to minister to human need and to try to redeem society?

While there are some Baptists who believe that they can best give their witness by joining these modern trends in order to be "relevant" to the "needs" of modern man, we are convinced that the majority of Baptists still believe that the greatest need of modern man is the same as man's need has been through the centuries, namely, regeneration through the blood of Jesus Christ, and they still believe that the major mission of the church is to proclaim that message to lost men. They are not willing to sacrifice that mission either for the sake of unity, or to try to redeem society.

If Baptists decide not to follow the modern trends, it is evident that before long they will stand as a separatist group, outside the "main stream" of modern Christianity, a stream where there will be at least an outward semblance of unity, and where men will be busy striving to solve the world's problems largely by human means.

However, these dissenting Baptists, will not have abandoned their New Testament position which has been so dear to them through the centuries, and may well find themselves right in the center of the "stream" where God wants them to be, proclaiming the Gospel of redemption which the world needs so desperately. Moreover, they may find themselves bringing about greater true spiritual "unity," and having more effect on "changing society," than they would have, if they had chosen to compromise and go along with the crowd.

This is the decision Baptists face. Their choice will determine their destiny.

### Guest Editorial

## Termites in the House of God

From Christianity Today

True faith always rests on a foundation of true doctrine. It can never be based on false doctrine. True doctrine is no guarantee of true or saving faith, however; devils believe that Jesus Christ is God, but they are not saved.

Whoever denies the supernatural, for example, cannot have true faith. The resurrection of Jesus Christ from the dead is a supernatural event. Paul says that if Christ did not rise from the dead, then our faith is vain and we are yet in our sins. Since the denial of the supernatural necessarily includes a denial of the resurrection, the man who denies the supernatural is devoid of true or saving faith.

A church is strong only when its doctrine is true. If it tolerates false doctrine, its foundation will crumble. If it does not root out the termites that destroy the foundation by false teaching, be they lay or clerical, it deserves to die. Moreover, if a church fails to exercise discipline and rid itself of false teachers, it in effect shows approval of them. Talk against error is not enough; the church must act decisively.

That termites have infiltrated the churches cannot be denied. That these false teachers occupy some of the most strategic posts and some of the highest offices, and have entrenched themselves in college, university, and seminary professorships, is also painfully plain. Survey after survey has been made of the theological convictions of the churches, and all of them have shown that false teaching exists in the majority. Some have more than others. But none is exempt. And

the lesson of history is clear: termites breed more termites.

A good example of the growth of false teaching is seen in the apostasy of the Unitarian churches over the last century and a half. The literature of early nineteenth-century Unitarians shows their acceptance of theistic foundations. But to read the current literature is to see that the termites have destroyed any semblance of Christianity. In its place has come unadulterated humanism accompanied by agnosticism, atheism, and nihilism.

Paul says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4). Fulfillment of this prophecy does not wait some distant future; it is upon us today. There are the fables of a demythologized Jesus propounded by Bultmann and his followers. There is the existential miasma of Heidegger, Jaspers, Tillich, Robinson, and Pike. There is a universalism that envisions the ultimate salvation of all men even as it negates hell, dissipates the holiness of God, and defies divine justice. There is a social gospel of socio-political involvement divorced from the blood atonement of Jesus Christ and the preaching of the Gospel of redemption. There is a psychology and sociology that teaches that men are what they are simply because of environmental factors, and that diagnoses society's ailments as sickness rather than

willful sinfulness. All this exists inside as well as outside the churches.



## NEWEST BOOKS

**SILENT SATURDAY** by R. Earl Allen (Baker, 98 pp., \$2.95)

The author is pastor of Rosen Heights Baptist Church in Ft. Worth, and is the author of several books. This is a book of sermons, with the name taken from one of the messages. Dr. Allen is a preacher of unusual talent. His messages are Bible centered, the outlines are clear and striking, and almost always use alliteration. His illustrations are apt, and his presentation is to the point. The subjects are unusual, and yet are presentations of the glorious truths of the gospel message of Jesus Christ. These messages center about some of the great scenes in the life, death and resurrection of the Lord, and some of the unusual statements of and concerning Christ. The subtitle says "Ten Messages Which Magnify Christ and the Cross" and this is a good description of this book.

**THE POPULATION BOMB** by Paul R. Ehrlich (Ballantine Books, 223 pp., 95c)

This is a shocking, yet sobering book. The author is Professor of Biology and Director of the Graduate Study for the Department of Biological Sciences at Stanford University in California. His thesis is that the world is racing toward disaster because of the population explosion. This is not within a few generations, but within the next ten to fifteen years or even less. The population now is doubling at the rate

approaching every 35 years, and this presents a disastrous situation. There is absolutely no way to provide enough food so millions and even billions of people face starvation within the next few years. He says that there is not enough unused land to meet the need, nor can it be met from the sea, or from synthetic food. The fact that the U. S. will have to make decision on which nations to allow to starve and which to feed to keep alive, could trigger an atomic war. Pestilence and death by disease will be rampant where malnutrition rages. What can be done, to even save the world from complete destruction? Absolute population control says this author. Even this cannot prevent the disaster of coming years, but it can save the world's civilization. The author's basic concept, of course, is humanistic, for he discusses the evolutionary process, which he says brought us to this crisis, and his book is based upon the idea that the present world system will continue. Those who disagree concerning the origin of man, and also believe that there is coming an hour, which now may be near, when this present world system will be destroyed in connection with the return of the Lord, still will find this book to be most challenging. It makes very clear to all of us who believe in Christian witness that the time to try to win lost people is now. Tomorrow will be too late.

the termites must be eliminated. If they will not go of themselves, then they must be removed.

Only as disciplines is returned to the churches and only as unbelief is cast out will the problem be checked. Reform must include a return to expository preaching in which the whole counsel of God is proclaimed and applied to the people of God. There must be catechetical instruction of the young. The Lord's Table must be restricted to those who make a credible profession of faith in Jesus Christ. There must be a biblical base undergirding the churches that will be believed and enforced, one that will be broad enough to include all true believers and narrow enough to exclude those who are not. If this reformation does not come, then apostasy will be the end product. And apostate churches are no longer true churches.

It is late. Some think it is too late and that the churches are already beyond recovery. The termites have been hard at work, and the foundations are crumbling. "If the foundations are destroyed, what can the righteous do?"

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## R. G. Letourneau

Mr. R. G. Letourneau of Longview, Texas, one of the outstanding Christian laymen of this generation, died last week at the age of 80.

Although he was a resident of Texas, Mr. Letourneau had one of his large plants at Vicksburg, and evidently maintained a residence there for a number of years. Because of his interests in the state, Mississippi claimed him at least as a part time citizen.

Few laymen had spoken in more Mississippi churches, or was better known, or had given a finer witness to our people. He was an inventive genius, who de-

veloped some of the finest industrial machinery in use today, but also was a great Christian, who put God first in his life, giving a large portion of his income and much of his time to the Lord's work.

His book telling the story of his life, has been an inspiration to many, both young and old. Multitudes of Mississippians join with other friends around the world in expressing their sympathy to the family, and their own grief at the loss of this great leader. At the same time they thank God, that he raised up a man like this for our generation. The world is a better place because he lived in it.

## Father's Day Special: Step Up And Weigh!

A seminary student was spending a few months at home between sessions. He was asked to minister on an interim basis to a nearby rural church which had been virtually rent asunder by dissensions. The young man's father was an outstanding Christian business man with whom practically all of the members of this rural church had done business for years.

As this young, inexperienced, but eager seminary student called upon the various dissident members of the little church, he identified himself as the son of the grand, good business man whom all of the people held in affection and respect. The chill of their initial greetings gave way to warmth and acceptance when they discovered whose son he was. The magnificent example of a boy's father had become a "meeting ground" for both groups of dissenters, and his interim ministry brought healing to the church.

In another state a sixty-year-old man pointed to his father, then in his 80's, and said to me: "I have known him since my earliest days of awareness to be the best Christian man in our city. I have never known him to be anything but a wonderful Christian, regardless of the circumstances which surrounded him. He has been not only a good example: he has been a daily inspiration to me!"

Alas, There Are Others  
The outstanding student in a student

body of two thousand students had been my campus host throughout a week of religious emphasis. As I bade him goodbye, I said, "I know that your parents must be proud of you." His smile changed to sadness, and I knew that my remark had touched an embarrassing spot in his life. The sadness grew up out of two factors: (1) his mother, whom he adored, had died in his childhood; (2) his father was in the state prison for a long term. Since then I have counseled with so many young people who, like the distinguished college student, have had to become what they are in strength despite and not because of their fathers' examples.

And You, Dad?  
As our annual observance of Father's Day approaches, why not take a frank inventory of your character, conduct, spirit, and rapport with your children, Dads? If they turn out to be the sort of person you are, the kind of husband and father you are, the kind of community citizen you are, the kind of church member you are, will that be good enough? The finest mother in the world cannot take the place of a worthy father in a developing child's life, and a child whose father is not a good example is defrauded of one of his birthrights.

It's weighing time for Dads!  
(Published by special arrangement with Dr. Swor, 902 Whitworth Street, Jackson, Mississippi)



## What Are Fathers Made Of?

By Paul Harvey  
A father is a thing that is forced to endure childbirth without an anesthetic.

A father is a thing that grows when it feels good and laughs very loud when it's scared half to death.

A father is sometimes accused of giving too much time to his business when the little ones are growing up.

That's partly fear, too. Fathers are much more easily frightened than mothers.

A father never feels entirely worthy of the worship in a child's eyes.

He's never quite the hero his daughter thinks, never quite the man his son believes him to be, and this worries him, sometimes.

So he works too hard to try and smooth the rough places in the road for those of his own who will follow him.

A father is a thing that gets very angry when the first school grades aren't as good as he thinks they should be.

He scolds his son, though he knows it's the teacher's fault.

A father is a thing that goes away to war, sometimes.

And learns to swear and shoot and spit through his teeth and would run the other way except that this war is part of his only important job in life, which is making the world better for his child than it has been for him.

Fathers grow old faster than people. Because they, in other wars, have to stand at the train station and wave goodbye to the uniform that climbs aboard.

And while mothers can cry where it shows.

Fathers have to stand there and beam outside, and die inside.

Fathers have very stout hearts, so they have to be broken sometimes or no one would know what's inside.

Fathers are what give daughters away to other men who aren't near good enough, so they can have grand-

children that are smarter than anybody's.

Fathers fight dragons almost daily. They hurry away from the breakfast table.

Off to the arena which is sometimes called an office or a workshop.

There, with calloused, practiced hands they tackle the dragon with three heads.

Weariness, Work, and Monotony.

And they never quite win the fight, but they never give up.

Knights in shining armor.

Fathers in shiny trousers, there's little difference.

As they march away to each work-day.

Fathers make bets with insurance companies about who'll live the longest.

Though they know the odds they keep right on betting.

Even as the odds get higher and higher, they keep right on betting, more and more.

And one day they lose.

But fathers enjoy an earthly immortality, and the bet's paid off to the part of him he leaves behind.

I don't know where fathers go when they die.

But I've got an idea that after a good rest, wherever it is, he won't be happy unless there's work to do.

He won't just sit on a cloud and wait for the girl he's loved and the children she bore.

He'll be busy there, too, repairing the stairs, oiling the gates, improving the streets, smoothing the way.

## Phelps Takes Post With Arkansas Bank

ARCADEPHIA, Ark. (BP) — Ralph A. Phelps, president of Ouachita Baptist University here, for the past 16 years, has accepted a position as vice president and staff officer with the largest bank in Arkansas.

Effective June 1, Phelps will join the staff of The Little Rock Bank. He had resigned as president of the Baptist school on March 13, and was named president emeritus by the board of trustees.

At the time of his resignation, Phelps said that there were too many ultra-conservatives in the Arkansas Baptist Convention who wanted to make Ouachita into a Bible institute, and that furthermore the convention would not give the school enough support, financial and otherwise.

### The Baptist Record

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Anne McWilliams Editorial Associate  
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### Calendar Of Prayer

(This list is not compiled according to birthdays.)

June 16 — Pauline Davis, librarian, Clarke College; Roy Smith, BSU director, Co-Lin Junior College.

June 17 — Marilyn Walker, staff, Gilroy School; J. B. Howell, librarian, Mississippi College.

June 18 — Effie Farve, staff, Children's Village; H. H. Ward, supt. of missions, Attala County.

June 19 — Mrs. Ruth Duncan, librarian, Carey College; Miss Carolyn Mounce, Mrs. Walter Taylor, library, Blue Mountain College.

June 20 — L. Gordon Sansing, Mrs. Willie Schotte, Mrs. Prudie Searcy, Bill Sellers, Baptist Building employees.

June 21 — Mrs. O. M. Jones, manager, Baptist Book Store; Gordon Shamburger, chaplain, Baptist Hospital.

June 22 — Lyle Corey, trustee, Children's Village; J. N. Barron, trustee, Baptist Foundation.



Thursday, June 12, 1969

# Tatum Preaches New Orleans Convention Sermon

(CONTINUED FROM PAGE ONE)

The dictionary defines autonomy as the right of self-government, the power of self-determination without outside control, independent existence.

But Jesus said, "Upon this rock I will build MY church" (Matthew 16:18). "All authority has been given unto ME" (Matthew 28:18). Paul declared: "Christ is the head of the body, the church; . . . that in all things He might have the pre-eminence." (Colossians 1:18) In my church then, we ought not to be so interested in seeking the will of the majority of the members as in leading the members to discover the will of the sovereign Christ.

Somewhere out in Texas a crude fellow was fortunate enough to have oil discovered beneath his farm. In his new found riches there was a streak of generosity and he built a new church house for the community. Some time later there was a religious survey, and the folks who visited him did not know him. They asked, "Do you belong to the church?" He bristled and answered, "Hell no! I don't belong to the church. The church belongs to me."

Jesus said, "I am the vine, you are the branches." (John 15:5) Just as surely as the branch is dependent on the vine; so are we dependent on Christ for our very existence. As the body can neither function nor live without the head, neither can the church function or live without Christ. If my church is not really independent and self-governing, how can my denomination be?

## II. THE AUTHORITY OF JESUS CHRIST GIVES PRIORITY TO WORLD EVANGELISM

Surely all of us can agree that the one thing uppermost in the mind of our Lord in giving his commissions to his disciples was the winning of individual persons to faith in Jesus Christ as Savior. Our primary assignment is to rescue souls from the hell of the here and now and the hell of the hereafter.

One attractive feature of Communism is its design for world conquest. One weakness of modern Christianity is its lack of design for world conquest. Churches that emphasize numbers sometime forget people, but churches that are not interested in numbers are often not interested in the souls of people either. I believe it is time for a renewal of interest in numbers that really do represent people.

Jesus said, "The gates of Hell shall not prevail against my church." This reference, of course, is not to the defensive protection assured the church, but the promise of victory as the church moves out offensively. We are literally to storm the gates of hell to rescue sinners. The primary task of the church must always be evangelism. We are to win the lost to Jesus, whether they are neighbors in the same block or neighbors on the other side of the world.

Amy Carmichael, a missionary to India, in telling of a dream she had one night stresses the importance of each of us standing in his place for Christ—carrying out His commission and giving priority to world evangelism.

"The tom-toms thumped on all night and the darkness shuddered around me like a living feeling thing. I could not go to sleep, so I lay awake and looked; what I saw seemed like this:

"I stood on a grassy sward, and at my feet dropped a sheer precipice. Over the edge I looked down into infinite space. There was no bottom. Only cloudy shapes black and furiously coiling, great shadow-draped hollows, and unfathomable depths. I drew back, dizzy.

"Then I saw forms of people moving single-file along the grass. They were making for the edge! There was a woman with a baby in her arms and another little child holding to her dress.

"She was on the very edge . . .

"Then I saw that she was blind . . .

"She lifted her foot for the next step—and she trod air. She was over, and the children with her. Oh; the cry that rent the air!

"Then I saw streams of people coming from all quarters. All were blind, stone blind; all made straight for the edge. There were shrieks as they suddenly felt themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quietly and fell without a sound.

"Then I wondered, with a wonder that was agony, why no one stopped them at this edge. I could not. I was glued to the ground, and I could not call, though I strained and tried, only a whisper could come.

"Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And in these gaps the people fell in their blindness, quite unwarned. The green grass seemed blood red to me and the gulf yawned like the mouth of Hell.

"Then I saw like the picture of peace, a group of people under some trees, with their backs turned toward the gulf. They were making daisy chains. Some times when a piercing shriek cut the quiet air and reached them, it disturbed them and they thought it a vulgar noise. If one of their number started up and wanted to go to help all the others would pull him down. "Why should you get so excited about it? You must wait for a definite 'call' to go. You haven't finished your daisy chains. You must wait for a definite 'call' to go. It would really be selfish, they said, to leave us to

finish the work alone."

"Once a girl stood alone in her place, waving the people back; but her mother and other relatives called, and, being tired and needing a change, she went to rest awhile; but no one was sent to guard her gap, and the people fell, a waterfall of souls.

"Once a child caught at a tuft of grass that grew at the very brink of the gulf; he clung convulsively and called but nobody seemed to hear. Then the roots gave way, and he dropped, his little fists still holding to the torn-off bunch of grass.

"And the girl who longed to be back in her gap thought she heard the little one cry, and sprang up to go; but her relatives reproved her, reminding her that no one is necessary anywhere—the gap would be well taken care of, they knew. And they sang a hymn.

"Then through the hymn came another sound like the pain of a million broken hearts wrung out in one sob. And a horror of great darkness was upon ME, for I knew what it was—the cry of the blood of the dead.

"Then thrall'd a voice, the voice of the Lord, and He said, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And He said, go and tell this people . . . Jesus said, 'Go ye into all the world, and preach the gospel to every creature.'

## III. THE AUTHORITY OF JESUS CHRIST DEMANDS SOCIAL ACTION

We believe it is God's will to try to change the world. Social action is a part of the advancement of God's Kingdom. Jesus gave to His church the keys of the Kingdom and laid special importance on what we bind and loose on EARTH. Jesus came preaching, teaching, and healing, and he said to His disciples, "As the Father has sent me, even so send I you." (John 20:21) Jesus wants us to pray sincerely, "Thy Kingdom come, Thy will be done in EARTH as it is in heaven." Social action recognizes that if we are to win people to Jesus Christ we must look upon them as persons created in the image of God and worthy of our love, respect and help. It is difficult to understand the philosophy that suggests, "I want you to go to heaven with me, but I don't want you in my living room or my church."

Not long ago I heard a pastor say, "We have a lot of new people moving into our area, but they are not the kind of people you'd want to build a great church."

A number of years ago in a small town in North Louisiana there lived an Old Mexican woman in a tar paper shack behind the sawmill. Each week the women of the church took her groceries, because she was unable to provide for herself. On a given day the new pastor had arrived on the church field and the women asked him if he would carry the groceries to the old Mexican woman that week. He agreed and soon found himself at her little house where he set the groceries down on a crude table made from scrap lumber. He placed a nail keg beside her old rocking chair and sat down to visit her. He asked about her husband who had been dead a number of years, and about her children who were away in distant cities. He talked with her about her faith in God, and read from the Bible and prayed with her. As he turned to go, she said, "Young man, I want to thank you for what you have done for me today. You have made me feel that I am a human being—a real person. You see, when the other people come to bring me groceries they just set them down and then go on off—kinda like feedin' a dog. But I felt today as you talked to me that you loved me like Jesus does. Keep that attitude, young man. Keep that attitude and God can use you."

People know whether we are interested in them as persons for whom Jesus died, or in them only as statistics. Involvement consists of more than preaching sermons, writing books, and making lectures about social action. I am convinced that more real personal ministry is performed quietly by the people in the churches than by all the critics who accuse the churches of being out of touch with the real needs of man.

## IV. THE AUTHORITY OF JESUS CHRIST CLARIFIES THE PRIESTHOOD OF ALL BELIEVERS

The Baptist emphasis on the autonomy of our churches and the autonomy of our conventions has spilled over into the attitude of individual Christians. We have interpreted the priesthood of all believers in the light of our independence of any hierarchy. We need to reinterpret it in submission to the authority of Christ, our relationship to each other, and our obligation to serve others as God's representatives.

We are required to set aside our own personal desires to carry out the orders of Jesus Christ. The very word *ekklesia* refers not only to a "calling out" but a "calling together." This involves mutual respect and cooperation. The same spirit of sacrificial love I find essential in the life of my church I shall seek to promote in the life of my denomination. Very frankly, I have little patience with the fellow who is pastor of a Southern Baptist Church, or serves in a Southern Baptist institution who leaves the impression, "I think Southern Baptists are really a 'crummy' people." Here, too, as in the church, we are all members of the body.

Listen to Paul's admonition in I Corinthians 12: "As the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ . . . now you are the body of Christ, and members in particular." Earlier in chapter 1, Paul had written: "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there

be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment."

Among us there are those who are most intellectually gifted and those who are less intellectually gifted. There are those who are more emotionally expressive and others who are less demonstrative. There are those who are more successful in evangelism and those who are more interested in social action. As Paul said, "We have many members in one body, and all members have not the same office." (Romans 12:4) "There are diversities of gifts, but the same Spirit." (I Corinthians 12:4)

How wonderful it is that it is possible for intellectual giants to maintain the sweetness of simple faith. How unfortunate it is for anyone so gifted to assume an attitude of intellectual snobbery.

James Stewart tells of a group of theological students in a Scottish University. They firmly believed that their Hebrew professor, if he prayed at all, did in truth and in fact say his prayers in Hebrew. A few of them had repeatedly heard this legend and decided to see for themselves if it were so or not. One evening, therefore, they crept to the edge of his window and waited until the old Hebrew teacher knelt by his bed to pray. Much to their surprise they heard him say:

"Gentle Savior, meek and mild,  
Look upon a little child.  
Pity my simplicity,  
Suffer me to come to Thee."

"Loving Savior, Gentle Lamb,  
In thy gracious hand I am;  
Make me, Savior, what thou art.  
Live Thyself within my heart."

It is certainly a sin against God to suggest that because a person is intellectual he cannot be "spiritual," or because he is evangelistic he is not interested in social action. Theological professors and pastors must continue to trust each other, laymen and clergymen must continue to work and pray together. Let us follow the advice of President Nixon in his inaugural address:

"Greatness comes in simple trappings. The simple things are the ones most needed today if we are to surmount what divides us and cement what unites us.

"To lower our voices would be a simple thing. In these difficult years, America has suffered from a fever of words: from inflated rhetoric that promises more than it can deliver, from angry rhetoric that fans discontents into hatreds, from bombastic rhetoric that postures instead of persuading.

"We cannot learn from one another until we stop shouting at one another—until we speak quietly enough so that our words can be heard as well as our voices."

The following story was once related by a cockfighting enthusiast. He had placed his two prized roosters in a coop and carried them some distance to where an important cockfight was planned. When he removed the coop from the back of his truck, he was dismayed to find both of his birds cut, bleeding, and near death. They had spent the entire trip fighting each other. The angered and despairing owner cried out in disgust: "You fool roosters, didn't you know you were on the same side?"

To our brothers and sisters in Christ we need to say, "We are laborers together with God." And we need to back it up with our deeds and our attitudes.

Let us be at least a part of the answer to the prayer of our Lord: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:17-23)

## V. THE AUTHORITY OF JESUS CHRIST COMMANDS US TO TAKE UP THE CROSS

On the occasion of our text, when Jesus established his church and gave them the commission to storm the very gates of hell and seek to bring in His kingdom on earth, He made it plain to them that He would die on the cross. He said to them, and He would say to us, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matthew 16:24)

Let us now at the beginning of this convention, in this hour of

worship fix our eyes on Jesus Christ and recapture for ourselves and our denomination a new sense of direction and purpose.

## SOUTHERN BAPTISTS, MEET THE MASTER

We have walked our way with an easy tread;  
We have come where comforts and pleasures led,  
But now today, in this sacred place  
Let us look to Jesus, face to face.

With members and rank and wealth for our goal,  
Much thought for statistics, but less for men's souls,  
We have entered and won religion's race,  
But we need a fresh vision of His face.

We've built our churches and reared them high,  
With their steeples we've pierced the blue of the sky,  
We've dared to push our religious weight!  
But we need to see Jesus, face to face!

To meet Him and know Him and blush to see  
That Southern Baptists are not what we ought to be;  
And worship and fall at His feet today  
Though our castles may melt and vanish away.

Melt and vanish, and in their place  
Nought else be seen, but the Master's face  
And we cry aloud: O make us meet  
To follow the steps of Thy wounded feet.

And our thoughts be turned to the souls of men,  
And we lose ourselves to find Christ again,  
While here today in this sacred place  
We meet the Master, face to face.

## VI. THE AUTHORITY OF JESUS CHRIST GUARANTEES THE ULTIMATE VICTORY

Moffatt's translation of II Corinthians 2:14 is a real encouragement to those who will accept the Cross of Jesus as a way of life. Paul said, "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ." In Paul's mind there was the picture of a Caesar returning to the City of Rome following a great victory. Before a triumph could be held the campaign had to be completely finished and the victorious troops brought home. First there came the state officials and the senate. Then there came the trumpeters, followed by the spoils of war—treasures and slaves. The priests came swinging their incense pots and then the victorious Caesar came, clad in his royal robes and holding in his hand the sceptre of supreme authority.

In Paul's mind there was another scene. One day there was a pageant of triumph leading into the old Jerusalem. There was our Savior, meek and lowly, riding on an ass, on His way to the cross. And we were there. Our sins nailed Him to the tree. Because He died there for our sins He has conquered us, and gladly we are His slaves and we, too, can say, "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ."

But I see another pageant of triumph. This time the Savior is leading his followers toward the New Jerusalem—Mission Accomplished. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS." (Revelation 19:1, 6, 11-16) "Even so, come Lord Jesus!"



1st, Clinton, Honors Kindergarten Teachers

Mrs. A. L. Goodrich and Mrs. B. H. Lovelace, long-time kindergarten teachers, were the honorees at a reception at First Church, Clinton, on Sunday evening, June 1. Mrs. Goodrich and Mrs. Lovelace are retiring this year after having taught in the First Baptist Kindergarten for 14 and 11 years respectively.

Mrs. Goodrich, whose husband was editor of the Baptist Record for a number of years, was the organizer of the church Kindergarten ministry fourteen years ago. Mrs. Lovelace, whose husband is a former pastor of First Church, Clinton, joined Mrs. Goodrich in the ministry three years later and has continued teaching for eleven years.

The church-wide reception was directed by the church Kindergarten Committee. During the evening worship service preceding the reception the ladies were presented with silver trivets engraved with appreciations from the church. They were also given a monetary gift in appreciation for their significant contribution to this phase of the church's ministry. The pastor, Dr. Russell McIntire, made these presentations in behalf of the church and the Kindergarten Committee.

The church Kindergarten teachers honored each of the two retiring workers at the closing exercises of the Kindergarten year on May 23rd, with an orchid corsage each. The children presented each of the two ladies with a monogrammed gold pin and a gift certificate each. The printed programs for the exercises were also dedicated to the teachers.

## Hebron Calls Pastor

Rev. Edgar Waters Bryan III, former pastor of Alluvial City Church, Yaclosky, La., has assumed the pastorate of Hebron Church, Meridian.

Mr. Bryan received the B. A. degree from Northwestern State College at Natchitoches, La., and Th.M. from New Orleans Seminary. He is married to the former Barbara Lou Martin of Minden, La. His parents are Rev. and Mrs. Edgar Bryan, Jr.; his father is interim pastor of Jamestown Church, La.

## Shreveport Crusade Exceeds Expectations

The Crusade of the Americas accomplished far more in Shreveport than local leaders had hoped. That was the opinion expressed by Dr. Ira Peak, pastor of the Lakeshore Church and general crusade chairman, and Rev. John L. Gilbert, District 6 Baptist secretary (and former Mississippian), as near-final reports from the crusade were completed.

Several ex-Mississippians (W. D. Stogner, Damon Vaughn, Bill Pierce), now pastors in the Shreveport area, were on the Steering Committee. In addition, several Mississippi pastors were evangelists in the revival meetings, such as Herman Milner, Roy Cullum, Howard Aultman, and J. Harold Jones.

While some churches were still conducting revivals, the total number of decisions in individual church revivals had reached 541 on professions of faith in Christ, 258 who moved their membership to local churches and thousands who rededicated their lives to God.

This was in addition to the 165 professions of faith and 731 rededications recorded during the six nights of the area-wide rally led by Dr. W. A. Criswell at the Hirsch Memorial Coliseum.

Dr. Peak said, "In my opinion, this was the greatest event ever to take place in Shreveport. The whole spiritual life of our city has been lifted as a result of this crusade."

## Receives Graduate Degree

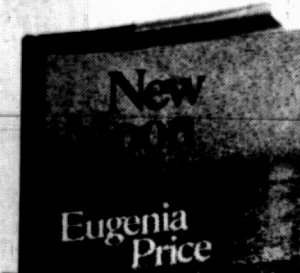
William S. Fennell Jr., formerly minister of education at Calvary Church, Tupelo, received a Master's degree in counseling and personnel work in commencement exercises Saturday, May 31, at Memphis State University. Mr. Fennell is on the staff of the University in the Student Personnel Division.

He will continue advanced study at the institution in a doctoral program of higher education.

itual life of our city has been lifted as a result of this crusade."

He added, "The spirit of cooperation and participation (an estimated 45,000 in attendance at the Coliseum) was greater than we had ever hoped for, and many people already are asking that we hold something similar to this again in the not-too-distant future."

Mr. Gilbert said, "The enthusiasm of the Coliseum rallies spilled over into the individual churches and, even more significant, that enthusiasm is continuing."



The new novel by the author of THE BELOVED INVADER

Like Eugenia Price's bestselling first novel, *New Moon Rising* is based on a real family, the Goulds, cotton planters on St. Simons Island, Georgia. The storm center of this family novel is the younger son, Horace Gould, who reaches manhood in the troubled decade before the Civil War. The story, which deals with his growing hatred of slavery, is true . . . not happy in the trite sense of the word, but full of humanity, warmth, and a joy that transcends adversity.

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## Parade, Rally Launch Crusade In Argentina

More than 4,000 Argentine Baptists paraded through Rosario, Argentina, and then joined others for an evangelistic rally to open the Crusade of the Americas in their country.

These events climaxed the 61st annual session of the Argentine Baptist Convention, held in Rosario, May 14, under the leadership of President Alfonso Olmedo and Executive Secretary Esteban Elias.

Despite 48-degree weather and intermittent rain, many spectators lined the parade route through the heart of Rosario, the country's second largest city (population about 675,000) and a busy commercial center in east-central Argentina.

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# ANNIE ARMSTRONG GIFTS REACH TOTAL OF \$252,537.97

The gifts to Home Mission Week of Prayer (Annie Armstrong Offering) are listed through May 28, 1969 with 1048 churches participating. At that time total gifts amounted to \$252,537.97.

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Mather School Merges With Carey

WILLIAM CAREY COLLEGE's new nursing program is the topic of conversation as Dr. Joseph M. Ernest, academic vice president, chats with two visiting visitors from Southern Baptist Hospital in New Orleans. Earline Carl, center, is president of the student body of Mather School of Nursing and Sara Ann Ernest, right, is director of student activities. Mather School of Nursing has now merged with William Carey and beginning this fall Carey will offer the four-year nursing degree in co-operation with Southern Baptist Hospital in New Orleans.



Corinth Girls Honor Mothers

THE VALERIA SHERARD YWA's of South Corinth Church sponsored a banquet honoring their mothers on the Friday night before Mother's Day. Corsages were presented to the mothers as they arrived at the banquet. Members attending were, left to right, Carolyn Hardin; Cheryl Rencher; Judy Rencher; Jindra Jobe, vice-president; Sandra Nagi, president; Judy Wicks, secretary-treasurer; Cindy Wicks, social chairman; Angela Hubbard; Betty Price; and Rebecca Rowland.



Blue Mountain Presents Awards

CN AWARDS DAY at Blue Mountain, 1968-69 special awards were presented to the above. First row, l to r, Linda Simmons, R. W. Griffith History Award; Virginia Hamner, David E. Guyton Social Science Award; Becky Goudy, Malcolm E. Gillis Mathematics Award. Second row, l to r, Kitty Sanders, Rosa May Kennedy Piano Award; Rose Horn, Lawrence T. Lowrey Best Listener Award and the Florence Connally and Mary Lewis Walters Award; Mary Ann Hall, Bess Hutchins Spanish Award. Third row, l to r Marie Cox, Linda Berry Music Award; Kay Wallace, J. R. Reedy Award; Sandra Murphy, College President's Citation; Charlotte Bryant, Joyce Elaine Campbell Memorial Award, and the Nettie Courtney Paris Award. Not pictured is Kathie Wessels, who was honored as the recipient of two awards, the Kirk Creative Writing Award and the Purser Speech Medal.





# SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON ———— LIFE AND WORK CURRICULUM

## The Bible in the Life of the Church

By Clifton J. Allen

2 Kings 22:3 to 23:25; Psalms 118: 26-29; 122; Ephesians 3:7-10;

Colossians 3:16; 1 Timothy 4:11-16

To conclude our study of "The Bible, Book of Our Faith," we are to have a unit of three lessons dealing with the significance of the Bible for faith. The focus of concern in this lesson is how does the Bible speak to and affect the life of the church? The passages chosen for study provide suggestive answers to this question. A new awareness that God is speaking through the Scriptures will bring an awakening to a church (2 Kings 22:3 to 23:25). The Scriptures voice the praise of humble and grateful hearts in worship (Psalms 118; 122). The Scriptures interpret the church's supreme stewardship, to make known the purpose of God in Christ for the redemption of the world (Eph. 3:7-10). The word of Christ received by Christians with earnestness will motivate joyful and meaningful worship (Col. 3:16). The Scriptures should be central in worship and primary for the guidance and motivation of Christian living (2 Tim. 4:11-16).

**The Lesson Explained**  
For Instruction and Witness (1 Tim. 4:11-16)

The instruction given by the apostle Paul to Timothy is suggestive with reference to the significance of the Bible in the life of the church. The doctrines of salvation, the standards of Christian behavior, and the duties of Christian service — all of which are found in the Bible — are to be taught with diligence. And they are to be given the authority that comes from the Word of God. Those who teach are to be themselves faithful examples of the content of their teaching. The effectiveness of the church's witness depends, more than anything else, on the manner of life of the church members.

The instructions and admonitions of Paul to Timothy have special relevance for pastors and teachers in keeping with the responsibility of leadership. The reading of the Scriptures in services of worship and in personal devotions should have serious attention. Natural talents are to be cultivated by study and training and practice. The leadership responsibility in a church demands concentration, zeal, and hard work.

**For Self-Understanding and Mission**  
(Eph. 3:7-10)

Paul was caught up with an overwhelming sense of the urgency of the gospel and of his stewardship as a minister of the grace of God. Paul had come to understand that God's grace in Christ was not meant for Jews only but also for Gentiles — for all mankind — and he had come to feel a peculiar responsibility to help other Christians see their stewardship of God's saving purpose in Christ toward all men. God's loving favor toward all men had not been understood in earlier times. But the mystery of his redemptive purpose was made clear in Jesus Christ. Now it became the mission of the church to exhibit and to proclaim the gospel of redemption, reaching out toward men of every race and nation, so that even the heavenly beings might understand better God's manifold wisdom in the universal gospel and in providing redemption through his Son for a lost world. This is the means whereby the purpose of God can be fulfilled and whereby the world can be blessed with salvation and righteousness and peace and hope. For Nurture and Worship (Col. 3:16)

The word of Christ comes to us through the Bible, made meaningful by the Holy Spirit. The truth of the Bible is the means of nurturing the Christian community. Also, it is meant to be so much a part of Christian experience that it may be thought of as dwelling in Christians or being at home in them. The church needs to be richly endowed with the word of Christ. When such is the case, the church becomes a fellowship of teaching and learning, of admonishing and encouraging, and of thanksgiving and praise. Here we have a reference to the Psalms being used in Christian worship, and spiritual songs and hymns as well. Fullness of joy and fullness of strength come through fullness of the truth.

### Truths to Live By

The church must take the Bible seriously. — For one thing, it must take the Bible seriously in terms of

daring obedience to its teaching. The Bible does not tolerate profanity, adultery, or dishonesty as parts of our culture situation. It does not approve distinctions between persons according to expensive clothes, social status, and "in groups." The Bible knows nothing of race as a factor in worship or a condition of respect or a limitation in privilege as God imparts dignity to every person. The Bible speaks with unmistakable clarity about the peril in the love of money, about the sin of covetousness, about the sanctity of marriage, about the responsibility of parents for their children, about justice in human relations, and about the wickedness of the unregenerate heart. A church takes the Bible seriously when it shows in the quality of its life the reality of the lordship of Christ.

The church in its continuing life will match the place it gives to the Bible and the quality of its Bible-teaching ministry. — This will be true as to the awareness of Christian doctrine and fidelity to Christian teaching. It will be true as to zeal in winning lost persons to faith in Christ. It will be true in the area of Christian character, the quality of conduct and attitudes on the part of the members of the church. It will be true in terms of Christian involvement in the problems of community living and the crucial issues affecting human well-being in the social order. If the Bible is actually made the book of faith, the authority for teaching and practice, the church will come alive with a sense of mission to represent Christ in the world.

## Assurance Of Salvation

I John 5

By Bill Duncan

It is a privilege of the child of God to have assurance and realization of eternal life. The only basis that one needs for that assurance is God's word. A person does not need a feeling, he needs to take God at His Word. The Word says, "He that hath the Son hath the life." Do you have the Son of God? Have you accepted Jesus Christ as your personal Savior? Have you surrendered to Him as your Lord and confessed Him before the world? Are you striving to please Him in everything, every day? If you do, you have eternal life.

So many people do not know how to answer the question, "are you a Christian?" The right question is, "Have you eternal life?" I believe that a person can know that he has eternal life. This is the purpose of this epistle. "These things have I written unto you that believe on the Name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." I John 5:13. This certainly is in the present; I John 3:2, "Now are we the sons of God."

How do we know that "every one that believes Jesus is the Christ is be-

lotten of God?" We know it because God says so in His Word. It is so other proof.

What is eternal life? It is so familiar to so many that we have lost its significance. It is life which is not merely endless in its duration, but infinite in its quality. It is the life that God imports to us. I John 1:1 "and the life was manifested and we have seen and bear witness and declare unto you the life, the eternal life which was with the Father and was manifested unto us." Eternal life is the very life of God, dwelling in us. This life is more than existence, for many who have not the life. Eternal life is ours the moment we accept Christ.

This life has perfect security. I John 5:18, teaches that Jesus Christ keeps from sinning everyone that is begotten of God so that the evil one touches him not. John 10:28 is after-sited for assurance of security. I give unto them eternal life, and they shall never perish and no one shall snatch them out of my hand. "God is able also to keep us from making a practice of that which we know to be contrary to the will of God. Jesus keeps everyone who is begotten of God from the practice of sin and from the clutch of Satan.

This confidence that we have is made sure by our prayer life. It is wonderful to be able to go to God and ask Him what we desire according to His will and to know that he hears our prayer, and that anything according to His will is ours. We can know that our faith and relationship is sure when we have the answer of our prayer that is according to His will. The way we know the will of God is by the promises in the Bible and the witness of the Holy Spirit (Romans 8:26,27).

The salvation that God offers to mankind is a gift. Man could never earn such a gift. The great tragedy is to refuse the gift. So many gifts wear out or become out-of-fashion but this is eternal life that He offers. The gift is not given to multitudes of men but to an individual personally. Therefore He does not take it away.

C. H. Spurgeon, when preaching on John 5:24, hath everlasting life exclaimed, shutting his fist up tight as he pronounced the word. "H A T H spells GOT IT." Peculiar spelling but wonderful truth.

The assurance of Salvation results in new behavior. The person who has been begotten of God remains God's child with permanent privileges and obligations. One of these obligations is expressed in I John 5:18 as he sinneth not. This expresses the truth, not that He cannot ever slip into acts of sin, but rather that he does not persist in it habitually or live in sin. Sin and the child of God are incompatible. They may occasionally meet; they cannot live together in harmony.

## Union (Lincoln) To Celebrate Centennial

Union Church, near Brookhaven, in Lincoln County, will celebrate its centennial June 15. All members, former pastors, and friends are invited. Rev. Tommy Smith is pastor.

## REVIVAL RESULTS

Meadow Brook Mission: April 6-13; Rev. Alvin Kitchen, pastor, evangelist; J. W. Jolly, Nesbit, singer; eight professions of faith; three for baptism; five rededications.

Jackson Church for the Deaf: revival for the deaf; Rev. Carter Bear, Home Mission Board, evangelist; Mrs. Robert Gladney, in charge of music; average attendance of 86; 11 professions of faith; three additions by letter; seven rededications.

West Heights (Pontotoc): Rev. Fred Robertson, Parkway Church (Natchez), evangelist; George Van Egmond, New Albany, music director; Rev. Gerald Buckley, pastor; 15 professions of faith; one by statement; one by letter; 17 rededications.

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## Devotional

## "Do You Love Me?"

(John 21:15-17)

By Farrell Blankenship, Minister of Education  
First, Hattiesburg

After the crucifixion Peter had gone back to his business of fishing. Jesus appeared on the seashore. Peter had denied his Lord three times and was ashamed of himself. Something had to happen to him now before he could do the work the Lord meant for him to do. He needed forgiveness.

Jesus put the question to him three times. He had denied Jesus three times. So Jesus, by asking this question, "Do you love me?", reminds Peter of what he had done. This question reveals the mind of Christ for all of us sinners. It shows He is not vindictive, for pity is shining through these words. It shows he has divine patience.

The chief concern of Jesus here is of the future. He knew there would be hardships ahead, and opportunities. But, do not forget there is a responsibility and a task awaiting a restored man. Jesus said first to Peter "feed my lambs." If you do not feed the lambs you will not have any sheep. Then he says next "feed my sheep." They require a little different menu than the lambs. They need not only food, but shelter and watchcare. The requirement for carrying this out was love for Jesus Christ.

The Pharisees said "give me ritualism," the philosophers said "give me reason," Jesus said "give me your heart." The Christian's power is in love, and the love referred to here contains loyalty. It means loyalty to what Christ loved, and striving to please him in all that we do.

Like the young woman in *The Man From LaMancha* who asks Don Quixote why he was always caring when no one else seemed to care, always giving when it seemed right to take.

Quixote answers by singing a beautiful and inspiring song called *My Quest* (with apologies to the Church Training Department):

To dream the impossible dream,  
To fight the unbeatable foe,  
To bear with unbearable sorrow,  
To run where the brave dare not go,  
To right the unrightable wrong,  
To live pure and chaste from afar,  
To try when your arms are too weary,  
To reach the unreachable star.  
This is my quest,  
To follow that star,  
No matter how hopeless,  
No matter how far.

To fight for the right,  
Without question or pause,  
To be willing to go  
Into hell for a heavenly cause,  
And I know if I'll only be true,  
To this glorious quest,  
That my heart will be peaceful and calm  
When I'm laid to my rest,  
And the world will be better for this —  
That one man, scarred and covered with scars,  
Still strove with his last ounce of courage  
To reach the unreachable star.

## FMB Elects Reber To Third Division Post

Sidney C. Reber, missionary associate, native of Jackson, Miss., who is treasurer and business manager of the organization of Southern Baptist missionaries in Singapore and Malaysia, was elected director of the management services division of the Foreign Mission Board during a special meeting of the Board in Dallas, Tex.

As director of management services, Mr. Reber will oversee the work of the treasurer's department, the business man-

ager, the data processing systems, and matters related to nonadministrative headquarters personnel. He will also be responsible for financial and systems analyses.

Mr. and Mrs. Reber were employed by the Foreign Mission Board in 1963 as missionary associates. In addition to his work as treasurer and business manager, the couple directed a hostel for missionary children attending an American high school in Singapore for several years.

Mr. and Mrs. Reber helped start the International Baptist Church, Singapore, an English-speaking congregation made up of people of many nationalities. He is music director and a Sunday School teacher; she is organist.

Before going overseas, Mr. Reber worked with U. S. Government agencies for 22½ years.



## SCRAPBOOK



## The Great Homecoming Day

by Mrs. J. D. Baker  
Calhoun City, Mississippi

Sometimes we let our minds wander back to our parents and childhood days. Everything seemed so perfect in so many, many ways. We had plenty of time to visit, and there was happiness galore; but most of those we thought about have passed on to another shore. Then, there was the little country church where once a month we would meet. There were paillets on the floor and babies fast asleep. There we met our neighbors, kinsfolks, and friends. We felt that the Holy Spirit was always there, and most all would kneel at the altar in prayer. Now, we think about the little church standing on the hillside alone, no preaching, no shouting, or singing.

and most of its faithful members are gone. We meet back at this little church only one time each year. And look forward to this homecoming because of the memories we hold so dear. Close by is the little cemetery; on the graves of our loved ones, a wreath we lay, knowing at that very moment that these flowers will soon fade away. God made us a beautiful world. Everything was perfect and made by His plan. All the heartaches and sorrows we have now are caused by the sins of man. The sweet memories and love for each other here are just little samples compared to what God has for us. A home, where we can all be together and flowers never fade. If in Him we will put our trust. Let us not bury ourselves in those old memories, but try to accept things God's way. We must accept His Son as our Saviour and look forward to that GREAT HOMECOMING DAY.

## Confession

Last night my little boy confessed to me: Some childish wrong. And kneeling at my knee He prayed with tears — "Dear God, make me a man Like Daddy — wise and strong, I know you can." Then while he slept I knelt beside his bed, Confessed my sins, And prayed with low-bowed head. "O God, make me a child Like my child here. Pure, guileless, Trusting Thee with faith sincere." — A. Gillies

IT IS EASY for a human father to misuse his authority, but our Eternal Father never does. Jesus demonstrated the Father's love in His life. What patience! What restraint! What wisdom! What love! WE COME TO KNOW God, the Father, because Christ, the Son, is so much like Him! GREAT IS THE MAN who does not lose his child's heart.

## Parables of Poetry

By Ben C. Scarborough  
Bruce, Mississippi

Comparison  
1. Luke 18:9-14  
The Pharisee at prayer thanked God He was not like other men. But those with whom he did compare were men of lower ken.

Had this man stood on Calvary's hill, He'd have seen the outside crosses And made his brag both loud and long, "I'm best, behold their losses."

But had he seen the center cross, He'd have thought himself no winner. Like the Publican he'd smite his breast, "Be merciful to me, a sinner."

## Cross Bearing

2. Luke 9:23  
Jesus "bearing His cross went forth" in Holy writ we read; But 'twas not by any stretch of mind A justifiable deed.

For He from sin and guilt was free. He walked with hand in God's. The guilt He bore upon the tree Was that of earthly clods.

"Take up thy cross and follow Me," He calls to us today. This does not simply mean to take The stress that comes our way.

Our cross must truly not be ours To use our talent, time, and powers Where we are not held dear.

## כבוד את-אביו

(Honor thy father Ex. 20:12)

## 3. Involvement

Luke 10:30-35  
From Jerusalem to Jericho a man his journey made. When by robbers grim and cruel he was at a turn wailed. They stripped him of his raiment and relieved him of his pay. Then left him lying bleeding, half-dead beside the way. A priest, by chance, came down the road in ecclesiastic regalia. But passed by on the other side with religious paraphernalia. A Levite came upon the scene on temple business bent. And gazing down upon the man, went on his way intent. A low, despised Samaritan, journeying that way. Got down from his donkey and by his side did stay. He feared not for his life that the robbers might be near. But helped his wounded brother. A human life was dear. Inconvenience most men would have met with worried frown. As he walked while the wounded rode his donkey into town. He cared not for the loss of time it took to help another. But gave himself, his time, his wealth to aid a fallen brother. Suppose that Jesus had refused to leave the throne of glory. To be involved with our sin, how sad would be man's story. Then let us, like the Saviour, respond to our brother's need. Giving all we are and have. "Inasmuch" — to heed.

## Boy's Tribute To His Dad

Somehow a fellow can't express The feelings he has had While through the years he's walked and talked. And laughed and played with Dad. He cannot put in words the love — The pride that wells within. The admiration in his heart. Whenever Dad looks at him. Dad is the hero of his dreams. The king upon his throne. The pattern for that ideal life Which he would make his own. He knows that Dad understands The conflicts in his breast. And shares the problems he must face.

Though often unexpressed. The pressure of his Dad's strong hand. The look deep in his eyes Speak volumes to a fellow's heart. When cares of life arise. And when he kneels with Dad in prayer He feels the throne of grace. The glory of the unseen world Illumines all the place. How could a fellow go astray. Who with his Dad has stood Within the secret place of prayer Before a holy God? And this my constant prayer shall be. That until life is done, My conduct here shall honor him. Who proudly calls me "son." — Amos Christianson

## Mahalaleel, Who Inherited His Dad's Talent

Genesis 5:12-17  
By Henry L. Tillman, Evergreen, Shubuta

The service was about to begin. The congregation waited expectantly. Three men came to the platform followed by a fourth person. The first three men were well known to the audience. They were the evangelistic team. Seth, the aged preacher, always accompanied his evangelistic crusade. Enos was the evangelist and Cainan was the song leader.

But who was the fourth person on the platform? He was a young man in his teens. Tall and handsome, he walked erect, seemingly un-nerved by the tremendous crowd. Cainan began the service with a joyful song of salvation. The service moved rapidly along. Seth gave the spiritual lesson, reciting from memory (his words later became a part of the Bible) the account of humanity's separation from God and of God's offer of pardon and reconciliation.

Cainan stepped to the center of the platform. Now the audience would know who the handsome robust teenager was. In a strong clear voice Cainan said, "Today, we are thrilled to have Mahalaleel, my eldest son, to come and sing a hymn of praise to the Lord our God."

The audience seemed to burst into a joyous smile all at once. Many remarked, "My, now God has blessed that family! He has given them two preachers and two musicians." Mahalaleel stepped to the center and began to sing. A hush fell over the audience and tears trickled down the cheeks of many as the message of God's love and forgiveness filled the air. Never before had they heard God's message sung so movingly and so beautifully. When Enos stood to preach, he could only weep. Overcome with tears, he simply gave an invitation. That day many placed their faith in the Lord, while believers reaffirmed their faith in Him.

But you say, "Preacher, how do you know that Mahalaleel was a believer and a singer of hymns?" Well, we know that Mahalaleel put his trust in the Lord because he is mentioned with the godly line. You see, all of the men mentioned in Genesis chapter 5 are those who sought to remain faithful to the Lord in their generation. Some did falter as we will see in further studies. But through these men and their descendants God preserved the truth and eventually sent the Savior. The genealogy given in Luke's Gospel (see Chapter 3:23-28) traces our Savior's lineage back through these men. Luke did this to show that God fulfilled His promise to our first parents recorded in Genesis 3:15.



ents in the service of the Lord. Thus, we believe that Mahalaleel could have taken part in such a service as we have described. Two lessons we need to learn from Mahalaleel. First, have we committed ourselves to the Lord for forgiveness and salvation? Second, are we then giving ourselves in service, using our talents to call our generation to the Lord.

## Sunday School

## Sunday School Leadership Assemblies

Gulfshore Assembly, Pass Christian

First Session — June 23-25  
Begins Monday Afternoon  
Adjourns Wednesday Noon

Second Session — June 26-28  
Begins Thursday Afternoon  
Adjourns Saturday Noon

## Bible Study



## Leadership



## Music Director



## Monday and Thursday Afternoons

3:00 — 5:00 Associational Officers' Conferences

## Monday and Thursday Nights

7:00 Music  
7:10 Introductions, Recognitions  
Assembly Manager — W. T. Douglas  
7:20 Music — Solo — Martha Branham  
7:30 Bible Study — Kenneth Chafin  
8:30 Fellowship

## Tuesday and Friday Mornings

8:15 Children's Building Open  
Bible Study for 9-12 Year Olds  
8:30 CONFERENCES  
10:00 Break  
10:20 Auditorium  
Music — Solo — Martha Branham  
10:30 "A Sower Went Out to Sow" — Edward Frierson  
11:15 Music — Solo — Martha Branham  
11:20 Bible Study — Kenneth Chafin  
12:10 Adjourn

## Tuesday and Friday Afternoons

4:10 — 3:00 CONFERENCES

## Tuesday and Friday Nights

7:00 Music — Solo — Martha Branham  
7:15 Bible Study — Kenneth Chafin  
8:00 Music — Solos — Martha Branham  
8:15 "Did Methuselah Drown?" — Edward Frierson  
9:10 Adjourn

Wednesday and Saturday Mornings  
8:15 Children's Building Open  
Bible Study for 9-12 Year Olds  
8:30 CONFERENCES  
10:00 Break  
10:20 Auditorium — Music — Martha Branham  
10:30 "With All Thy Mind" — Edward Frierson  
11:10 Music — Solo — Martha Branham  
11:20 Bible Study — Kenneth Chafin  
12:10 Adjourn

## 34 Baptized In Sabah, Malaysia

Into a Sabah, Malaysia, river surrounded by towering jungle trees, Southern Baptist Missionary Charles H. Morris led 34 new believers in Jesus Christ. Then he baptized them as overhead a brilliantly colored rhinoceros hornbill called noisily to its mate and as black and brown cuckoos crisscrossed the water.

Baptized on April 27, the 34 were the latest of 79 persons to join the Baptist church in Tawau, Sabah, since it was formally constituted on Christmas Day, 1966. The church now has 155 members. (Sabah, formerly North Borneo, is a territory of Malaysia.)

During the baptismal service members of the congregation stood on the shorebank singing, "What can wash away my sin? Nothing but the blood of Jesus," in Murut, Karen, Indonesian, and English.

## Names In The News



## Receive Trip To Glorieta

Kathy Mitchell, left, and Gale Stewart, right, have received an all-expense-paid trip to Glorieta Assembly, Glorieta, New Mexico, from First Church, Carriere.

The church has a program for youth wherein each year several persons receive free trips to Glorieta or Ridgecrest. "The program is designed to encourage young people to be faithful in the Lord's work and provides for them opportunities of spiritual growth," states Rev. Wm. Gary Smith, pastor.

This year, in addition to those receiving free trips, the church will also provide transportation for other persons to Glorieta.



Jack Rogers, left, associate professor, department of history and social science, William Carey College, was the faculty member this year honored by having the college annual, *The Crusader*, dedicated to him. Don Bush, at right, editor of the annual, made the announcement and presented the first copy of the book to Mr. Rogers.

Carolyn Kay Bond, daughter of Rev. and Mrs. G. Clayton Bond, former Mississippians, missionaries to Top, married Jimmy Lee Bundrick on May 31 in West University Baptist Church, Houston, Tex.

Rev. Frederick L. Brown, formerly academic dean of the Mississippi Baptist Seminary, Jackson, for ten years, died on May 23. Funeral services were held Tuesday, May 27, at Mt. Zion Church, Mobile, Ala. For the past seven years he had been director of the Baptist Fellowship Center, Mobile. In Mississippi, he had also been Baptist student director at Jackson State College for four years. He served for over twenty years with the Home Mission Board, SBC.

Bill E. Anderson will be entering the field of full-time evangelism through the ministry of music beginning June 15. For the past 7½ years, he has served as minister of music, Central Baptist Church, Johnson City, Tennessee, where Dr. James Canaday is pastor. Prior to this he served four years as minister of music, First Baptist Church, Jacksonville, Florida, where Dr. Homer G. Lindsay, Sr. is pastor. Mr. Anderson will be available for church and area revivals. He may be contacted at Davis Drive, Payne Estates, Gallatin, Tennessee, 37066.

## Revival Dates

Magnolia Park Church (Hinds): June 16-22; Monday — Saturday night services 7:30 p.m.; Rev. Jimmy Yarbrough, pastor. Calvary Church, Vicksburg, evangelist; Rev. Jasper Collins, pastor will lead singing; Mrs. Jean Willoughby, pianist; Mrs. Charlene Millner, organist.

Rocky Creek, Route 4, Lucedale: June 15-22; Rev. Eddie Lieberman, full-time evangelist of Greenville, South Carolina will be preaching; Buddy McElroy of the music department at Clarke College will be the singer; services 11 a.m. and 7:30 p.m. Rev. John Merck, pastor.

Holly Springs Church (Lincoln County): June 15-20; Sunday services at 11 A.M., lunch in fellowship hall, and afternoon services at 2 P.M.; night services at 7 through the week; Rev. David Carter, Jr., Big Springs Church, evangelist; Rev. James J. Horton, pastor.

Rock Bluff, Polkville: June 15-20; Rev. Howard Benton, pastor. Eastside Baptist Church, (Rankin), evangelist; Rev. T. D. Mangum, pastor of Rock Bluff will lead the singing; Sunday services 11:00 a.m. and 8 p.m.; Monday through Friday services 11 a.m. and 7:30 p.m.

## Forest Choir

## To Present

## Original Program

The Chancel Choir of Forest Church will present a special program entitled, "Church Music In Transition," on Sunday evening, June 15. This program was prepared by the Minister of Music, James B. McElroy. The choir will present numbers that represent how people expressed praise and thanksgiving from the earliest biblical times to the present.

Examples of the numbers to be rendered by the choir revealing something of the pattern of music include: "Sanctus", "Shepherd of Tender Youth", "A Mighty Fortress Is Our God", "When I Survey The Wondrous Cross", "Amazing Grace", Now Our Meeting's Over", "Wicked Polly", "There Is a Fountain", "Good Night-Good Morning", "When The Saints", "I Wouldn't Take Nothing For My Journey Now", "Love Transcending", "We're Comin' On", and a number of others.

Mr. McElroy will conduct the adult choir and Rev. Frank Gunn pastor will serve as the narrator.

## Yazoo County

## Schedules

## Revival Crusade

Yazoo County Baptist Churches have scheduled a county-wide Evangelistic Crusade beginning on Sunday night, June 15 and continuing nightly at 7:30 for two weeks.

Leading the campaign will be the E. J. Daniels Evangelistic Team, with E. J. Daniels as the preacher, Lowell Leisner leading the music, John Bos at the organ, and H. H. Murphy directing the children's work. Rev. W. R. Storie of Jackson, does the advance work, setting up the prayer preparation for the meeting.

Services will be held in a tent seating 2500 people, which will be erected on 19th street in Yazoo City.

Every Baptist Church in the Yazoo Association is cooperating in the meeting, with Rev. James H. Yates of First Church, Yazoo City, serving as chairman.

While this is a county-wide meeting, attendance is invited and expected from all surrounding areas according to the chairman. The Daniels team has held numerous crusades in Mississippi, so is well known throughout the state.

## Walnut Grove Deacon Dies

LeRoy Walton died on May 23, at the home of a daughter in Jackson, following a lengthy illness. Funeral services were held from Walnut Grove Church, with Dr. David R. Grant, Rev. Carey Cox, and Rev. Joe Hudson officiating.

Mr. Walton had served over forty years as an active deacon in the Baptist church.

Survivors include his wife, the former Velma James; three daughters, Miss Zadeen Walton, bookkeeper for the Mississippi Baptist Foundation, Jackson, Mrs. W. C. Russell of Jackson, and Mrs. Carl Fountain of Forest; four grandchildren; his step-mother; three brothers; and five sisters.

Mr. Walton was born March 4, 1887, to the late E. L. and Jennie McBeath Walton in Neshoba County. A retired railroad agent and operator, he had served in that position at Union, Sebastopol, and Walnut Grove, but had lived in Walnut Grove since 1924. He and Mrs. Walton were married Dec. 10, 1911.



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